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PREFACE

This book is a collection of the author's thought reflections during the time of meditation beginning from the year 1933 up to 1949. The book deals with a variety of subjects such as Brahman (God), Nirvikalpa Samadhi, (Transcendental State), the state of a Brahma Jnani (man of Wisdom), Philosophy, Psychology, Devotion, Karma and Karma-Phala (work and its fruit), etc., which have been noted down chronologically. I am sure that this book will be of use to all Truth-seekers irrespective of caste, creed, colour, sex and sect. And I hope that this little effort of mine will be hailed by all English knowing people.

Lastly, I thank heartily Lala Gurcharan Lal Sethi, B. Sc., the Panjab University Examiner and the famous English Grammarian for having gone through the MSS of this book.

Rishikesh, Himalayas.
November 17, 1950.

Author.

REVELATION

The Author : On the 2nd day of renunciation

SWAMI NARAYANANANDA

REVELATION

Sunday, 25th June, 1933.

(1) Brahman (God) is neither Sat, nor Chit nor Ananda. The Thing by Itself or the Ocean of Consciousness by Itself is Brahman. But then, the highest conception, the highest understanding and the highest expression of that Brahman by the finite human mind is Sat, Chit and Ananda. The words Sat, Chit and Ananda are not three different things but they are the three different aspects of the same Thing.

Commentary:— Brahman is neither spirit nor matter; neither being nor non-being; neither existence nor non-existence; neither obtainable nor non-obtainable; neither the parts nor the whole. It can neither be named nor can It be expressed. It is neither an object of the senses nor of the mind. It is the Subject of all subjects. Such being the case, how to know the Subject? Who is there to know It? To know a thing means to objectify it. Brahman being the Subject of all subjects can never become the object and It can, therefore, never be known. In another sense Brahman is more than known. What proof do we want for our very existence? There is only

One Thing and that Thing is Brahman. Brahman is our very innermost Self. It is All-pervading, Infinite and One without a second. In reality Brahman is not only Sat, Chit, Ananda but It is much more than this. The finite mind cannot grasp It except as an abstraction. When one says Existence Absolute (Sat) the mind obviously thinks of the vast sky or of the vast ocean, and thereby puts a limit to It. Similarly, when one says Knowledge Absolute (Chit) and Bliss Absolute (Ananda), one involuntarily thinks of ignorance and misery. For, the idea of Existence, Knowledge and Bliss Absolute is a relative term. As such one cannot stand without the other. When one says Existence the idea of non-existence is there in the mind. Without the idea of non-existence, the idea of Existence is not possible. In like manner, when one says Knowledge and Bliss Absolute, the ideas of ignorance and pain are there in the mind.

Again, if one takes Brahman only as the good things and qualities, where do the bad things go ? Who is responsible for them ? As there is only One Thing we cannot bring a second entity to give all the bad qualities to it. As Brahman is Infinite and All-pervading, It is everywhere and in everything. Good and bad things are like the obverse and reverse of the same coin. So also are Existence and non-existence, Knowledge and ignorance, Bliss and pain or misery. These ideas always go side by side. Hence the expression Sat, Chit, Ananda becomes onesided and a limited term. The real and the proper expression of that Supreme Being should therefore, be "The Thing by Itself, or in Itself", or "The Ocean of Consciousness by Itself."

Sat, Chit, Ananda is one term with a triple expression. In the highest state (Nirvikalpa Samadhi) these three expressions become one, viz., Existence is Knowledge, Knowledge is Bliss and Bliss is Existence. These three qualities are inseparable and in fact, not at all different. For, when there is only One Thing, to call It Existence, Knowledge and Bliss Absolute raises the questions Existence of what ? Knowledge of what ? And Bliss of what ? With all the difficulties inherent in explaining the real nature of Brahman, the highest and the nearest expression of that Being by the human mind is Sat-Chit-Ananda. The thing by Itself is unspeakable, inexpressible and beyond the reach of human mind and intellect.

Sunday, 25th June, 1933.

(2) Karma-Yoga, Bhakti-Yoga, Jnana-Yoga and Raja-Yoga are not quite separate Yogas. They are interrelated and intermixed.

Commentary:— The mind as a whole and as a unit, has four faculties, viz., willing, feeling, thinking and gathering. As per these prevailing four faculties of the mind, four Yogas, i. e., Karma-Yoga, Bhakti-Yoga, Jnana-Yoga and Raja-Yoga have been given. Though all the four faculties are found in an ordinary mind, all of them are not equally developed. In the vast majority of beings one of these faculties predominates over the other three. And according to one's predominating faculty of the mind one selects a particular Yoga to control the mind, and, accordingly, one is called a Karma-Yogi, or a Bhakti-Yogi, or Jnana-Yogi or a Raja-Yogi. But it does not mean that a man who is called a Karma-Yogi will be devoid of Bhakti, Jnana and Raja-Yoga or a Jnana or Bhakti or Raja-Yogi will be devoid of Karma-Yoga, etc. Along with any one Yoga, the other three Yogas also go. For example, take Bhakti-Yoga. A man practising Bhakti-Yoga has to worship God and do so many other acts. In doing these acts, he practises Karma-Yoga. He has to discriminate constantly between the Real and the unreal and hold the mind in God. By this act of discrimination he practises Jnana-Yoga. He has also to concentrate his mind in his daily work, worship and prayers. By this he practises Raja-

Yoga also. Likewise, in practising any one of the Yogas one has to practise all the other three Yogas also. So, Karma-Yoga, Bhakti-Yoga, Jnana-Yoga and Raja-Yoga are inseparable. They always go together.

Tuesday, 27th June, 1933.

(3) It is impossible to please or displease God and the real Guru.

Commentary:- The idea of pleasing or displeasing one is the work of the devil 'Mind' due to ignorance. How to please God ? How to displease Him ? To please or to displease God is impossible. Is God a changing Thing that He will be pleased at one time and displeased at another ? No. He cannot change. Change is only in the realm of the mind. The idea of pleasing and displeasing God is only in the mind due to ignorance. The ideas of vice and virtue,good and bad and all the pairs of opposites are only in the mind. In this universe every desire, thought or act is a mixture of good and bad things. There is not a single desire, thought or act which is absolutely good or absolutely bad. Everything is a mixture of these two. The desire, thought or act which we consider good has a bad portion somewhere and a desire, thought or act which we call bad has also something good somewhere. In fact everything lies in balancing the mind.

A real Guru (spiritual guide) is one who has realised Brahman. A knower of Brahman becomes Brahman Itself, and goes beyond the three Gunas (Sattva, Rajas and Tamas) and beyond the pairs of opposites. The mind of a God-Realized man is not subject to change. He keeps the perfect balance of mind under all circumstances. As he sees Brahman and Brahman alone in and through everything, he is not pleased by good things and events,nor is he moved or displeased by bad things and unfavourable events. The grace of God or that of the Guru is like the free breeze. The ferryman who unfurls his sail and keeps it ready, catches the breeze and reaches the end of his journey. Likewise, a man who purifies his mind and opens his heart, catches the Divine grace or the grace of Guru and realizes his own Atman and gets liberated. So, everything lies in purifying the mind.

Wednesday, 28th June, 1933.

(4) God is neither good nor bad. He is beyond the three Gunas, beyond all the pairs of opposites, beyond time, space and causation and He is Eternal and Infinite and One without a second.

Commentary.:– God is One only without a second. Mind and matter, names and forms are the evolutes of the Prakriti Shakti (the Creative Power of God). Prakriti Shakti consists of the three Gunas (Sattva, Rajas and Tamas). And it is these three Gunas that cause creation. Wherever there is creation, wherever there is name and form, there will be these three Gunas. It is these Gunas that divide and differentiate a being from another being, a man from a man, a woman from a woman and a man from a woman, etc. These three Gunas remain in an equipoise, in involution. In evolution they remain in a disturbed state. God is beyond the three Gunas and beyond the sway of Prakriti Shakti. He is qualityless and beyond all the pairs of opposites. Though God is without any Gunas and qualities, He is All-pervading and everywhere and there is not a single thing which is not permeated by and is devoid of His presence. If ignorant people conceive God only in and through good things, in whom do the bad things abide? In that case to give the epithet "All-pervading" to God will be wrong. For, when we say that God is All-pervading it is presumed that He is everywhere and in everything, good or bad. But although He is All-pervading, He is not tainted by anything. For, God is mindless and without Gunas also. The ideas of good and bad, vice and virtue, pain and pleasure, gain and loss, etc., are only caused by the mind. Akasa pervades the whole universe in a subtle form, yet it is not tainted by the good and foul odours carried by the wind; in like manner, God pervades everything in a very subtle form or as the subtle essence of everything. Though He pervades everything, yet, He is not tainted by the good and bad qualities of things which are born of the mind and the Gunas.

Wednesday, 28th June, 1933.

(5) The sum total of the universal energy and matter is always the same.

Commentary:- The sum total of energy and matter is always the same in the universe. It can never be increased nor can it be decreased. Names and forms undergo constant change. Worlds may appear and disappear. Beings may come and go. By the appearance of worlds and the beings the universal matter and energy do not decrease and with the disappearance of the same worlds and beings the universal matter and energy do not increase also. Matter and energy that appear in a world or a being in gross form on manifestation remain in a subtle form in Infinity when it disappears. The bodies of plants, animals, etc., come out of the earth and, in the end, they disappear in the earth itself. In a true and deeper sense, there is no increase or decrease in the universal energy and matter. Increase and decrease is only in the individual bodies but not in Infinity. In Infinity neither energy nor matter is increased or decreased.

Wednesday, 28th June, 1933.

(6) Brahman and Jiva–the dualists hold that Jivatman (individual Self) and Paramatman (Supreme Self) are two quite different things. In support of this view they quote the example of the sun and its reflection in manifold ponds. They compare the sun to Paramatman and its reflection to Jivatman.

Objection:– The reflection of the sun is not at all real. It has no existence apart from the sun. The reflection cannot stand by itself even for a single second without the sun. If the sun is absent, there is no reflection. The sun and its reflection seem to be two different things, but actually they are not two separate entities as the reflection cannot exist separately without the sun. The sun is the sentient being but its reflection is insentient. The former is entirely an independent being while the latter is something utterly dependent. So is the case with Brahman. Brahman (Supreme Self) acting through an individual being is called Jivatman (individual Self). In fact, Brahman and Brahman alone exists. There is nothing else apart from Brahman! True that when the all-pervading Akasa occupies the space of a jar, it becomes the Akasa of the jar. But though the jar seems to divide the all-pervading Akasa, there is no actual division of the Akasa. When the jar is broken and its form disappears, the Akasa of the jar pervades the entire space. Likewise, there seems to be an apparent division between Brahman and Jiva so long as the individual body lasts. When the body perishes or when one attains liberation, only Brahman exists. So, a thing that has nothing of its own but entirely depends upon another for its existence cannot be called a separate entity.

Monday, 3rd July, 1933.

(7) What is a Vision? To perceive a dream figure in the waking state is called a Vision.

Commentary:- A person enjoys and suffers, weeps and laughs in a dream with the aid of his subtle mind and subtle body. In a dream one's experiences are concerned with subtle objects. The mind projects the dream-world and its objects. In a vision one sees subtle objects (the same objects as are seen in a dream) in the waking state. These visions are seen in a particular state of the mind brought about by spiritual Sadhana(practice). A vision may be subjective or objective or it may be beyond both. When a person constantly thinks and meditates upon a certain form of a deity and when his mind gets concentrated on that form, he can have a vision of that deity. Such a vision is a subjective-vision. On other occasions, when a man attains one-pointedness of the mind and purity of heart, he can see the forms of gods, goddesses and saints without even thinking of them. He can talk to them and see them with his eyes wide open. This kind of vision may be called an objective-vision. But it cannot be strictly called an objective-vision. For, it can be seen only by a man of certain spiritual attainment. Another man undeveloped spiritually, but standing close to the man of spiritual attainment, cannot see the vision. So, the objective-vision cannot be strictly called so but is really beyond that. So, a vision may be subjective, objective and beyond both also.

Thursday, 6th July, 1933.

(8) There is no difference between the grace of God and the grace of the Guru.

Commentary:- The place of the Guru is a very exalted one. Everyone cannot become a Guru. A real Guru is considered to be Brahma (the Creator), Vishnu (the Sustainer), and Maheshwara (the Destroyer). A real Guru is one who has realized God and one who has realized God becomes God. Hence, there is no difference between the grace of God and the grace of the Guru.

Saturday, 8th July, 1933.

(9) Action and Reaction:- Every mental and physical action of a being has two sides, viz., action and reaction. During the time of action a Sadhaka (spiritual aspirant) feels all-round strength. He thinks that he can do anything and everything. The Viveka (discriminative power) and Vairagya (dispassion to the evanescent things) are very sharp and strong. The physical and the mental health are normal. The environments also look very favourable and one thinks one is making headway spiritually. But this state of affairs does not continue for long. Suddenly and unexpectedly the Sadhaka receives a rude check and falls and he feels his progress stranded, as it were.

During the time of reaction a Sadhaka feels gloomy, the environments seem unfavourable, the daily spiritual routine work becomes insipid, the physical and the mental health are subnormal and he loses hope. Such a person feels weak. His mind is dull and inactive. The senses are however, very powerful and wide awake and every sense-object looks very attractive. Lust, specially gets an uppermost hand. Time seems to be too tedious and long. All the weak and wicked propensities of the mind that remain suppressed during the time of action reappear with all their force and in all their fury. Often such a man feels too impatient with a restless and unsteady mind and he is overtaken by an unknown sorrow which he feels intensely without any cause and without knowing why. At such occasions even the company of the best friends becomes galling as it were. Many people, for lack of proper guidance and consolation, get ruined during the time of severe reactions. Many have committed suicide even.

Not only has a Sadhaka to face such reactions, but everyone else also has to face these in some form or another. Action and reaction, ups and downs in life are natural and everyone is subject to them. No one can avoid them. But then, the duration of the reaction time differs with different individuals. With some the reaction time continues for a day or two only. With others it continues for a week or two while with some others it may continue for many months even. During such times one must firstly understand that one is passing through a period of reaction and that the prevailing maladies will vanish ere long.

Secondly, one must keep up the daily spiritual routine work regularly and systematically. The daily fixed routine work (Jap and Tap) must be kept up at all costs. Thirdly, one must offer sincere prayers. One must pray, pray with a travail heart to God to save one from the danger and to guide one ever on the right path. Fourthly, one must seek the company of Saints and devotees. Their company act as a healing balm. Lastly, one must cultivate infinite patience and perseverance, and should not give up hope. Patience and perseverance in failures are great things and one must bear in mind that they are the surest way to success. A man who gives up hope and effort in troubles and tribulations is a doomed man. Such a man will go to eternal perdition.

Monday, 17th *July*, 1933.

(10) Wisdom is of two kinds, real and unreal

Commentary:– Wisdom is of two kinds, real and unreal. One leads to liberation and the other to bondage. The vast majority of human beings possess unreal wisdom. The real wisdom very few people aspire after and have. Real wisdom lies in knowing one's own True Nature, in realizing God and thereby attaining eternal peace and bliss. Unreal wisdom is worldly wisdom. The wisdom to amass wealth, to win name and fame in this world and to gratify the cravings of the senses, etc. The vast majority of the human beings cling to worldly wisdom. What an amount of energy an ordinary man expends on it ! What pains, worries, troubles and tribulations he courts in acquiring it ! The whole life of an average man is spent in pursuit of mundane things and how much sorrow and suffering fall to his lot ! He receives blows after blows, he faces trials after trials, but still, he clings to this unreal wisdom, hoping against hope. O miserable man ! cling not to the unreal wisdom and suffer eternal perdition. Be really wise, cling to God, and enjoy eternal peace and bliss.

Monday, 17th July, 1933.

(11) As from a burning fire sparks come out without any effort on the part of the fire, so does the creation come out from Brahman. Again, the sparks exist separately for a while,get extinguished and re-enter the cosmic fire. Likewise, is the creation.

Commentary:- Brahman is the efficient cause of creation. As sparks come out of a burning fire involuntarily and unintentionally,so does creation come out from Brahman involuntarily and without any intention on His part. Though the sparks live for a while separately, they reunite in the cosmic fire after their extinction. In like manner, creation exists only for a while (when compared with Infinity) and re-enters Brahman in the end. This re-entering or going back of the created beings to Brahman is called Moksha or Freedom. So all created beings will have Moksha one day or other.

Tuesday, 18th July, 1933.

(12) Love differs in different places and it is of different grades.

Commentary:- Love is of different kinds, viz., love for one's own-self, love for one's own mother, father, elder brothers, younger brothers, elder sisters, younger sisters, wife,sons, daughters, uncles, aunts, friends, relatives and for one's religion, and one's community, for one's house and village, for one's country and nation and for humanity and all creation generally. In all these different kinds of love no two kinds are the same or equal. They differ from one another. Again, all these varieties of love are of three main grades, i. e., mild, middling and intense. For instance, one's love for one's own parents or other relatives, etc., may be mild, middling or intense in grade. But, out of all these varieties of love, one's love for one's own-self is always intense in grade. All other kinds of love exist only round this love for oneself as the pivot or centre. The force of these different kinds of love differs with an ordinary man. But a Saint, one who has realized God or attained Brahman, sees his own-self in each and every being and, as such, his love for all beings is equally intense in grade! And that is why a Saint captures the hearts of all those who come to him.

Tuesday, 18th July, 1933.

(13) Enjoying sense-pleasures is sweet but this sweetness is momentary; conquering of the senses or keeping them under control is sweeter and this sweetness is more durable; the cessation of all desires by attaining Samadhi is the sweetest and this sweetness is everlasting.

Commentary:– All pleasures caused by external objects or by the enjoyment of sense-objects are short-lived and momentary. After effect of all these pleasures is bondage and pain. All sense-pleasures last for a short time, some even for a few seconds or minutes. To check the propensities of the senses and to keep them under control is sweeter. A man practising self-control enjoys peace of mind whith a strong will-power. The peace and pleasure one derives from keeping one's senses under control is sweeter than that derived from enjoying them. And this sweetness lasts much longer. The sweetest pleasure and everlasting Bliss can be had only with the cessation of all kinds of desires by attaining Samadhi. The sweetness of Samadhi surpasses all other kinds of sweetness.

Thursday, 20th July, 1933.

(14) Desire checked by an external agent gives rise to anger. And desire checked by oneself creates will-power and makes it grow strong.

Commentary:- Whenever a desire is frustrated by an external agent, the disappointment thus caused brings on anger in a being. But when one begins to check a desire with the aid of discrimination, will-power is generated and every such internal checking makes it grow stronger and stronger. Giving a free expression to each and every desire without any restraint, makes a man weak and the powers of his mind get dissipated. On the contrary, when one puts a restraint on one's desires and checks and controls each one of them one's will-power begins to assert itself and grows strong and the mind gains strength and one-pointedness.

Thursday, 20th July, 1933.

(15) Knowledge is power and ignorance is weakness. Strength is life and weakness is death.

Commentary:– Knowledge is of two kinds, viz., the lower and the higher. The lower knowledge consists of secular knowledge and the higher knowledge is the spiritual knowledge or God-realization. When a man realizes God and sees his very Self in each and every object, he loses the idea of fear. A man of God-realization moves about with great power. Such a man possesses a full, united mind and enjoys real peace and Bliss. Ignorance is a great weakness. An ignorant man is afraid of so many objects in this world and he dies many deaths before his actual death. An ignorant man has a scattered mind and enjoys no peace. He sees diversity in Unity and there is no end to his miseries.

Weakness is the greatest sin in this world. For, the weak gain little worldly prosperity, and much less spiritual enlightenment. They are kicked out of existence everywhere. It is the weak minded people who suffer the most. Even a man of weak health cannot prosper in the material or in the spiritual world. What we want is strength, strength of body, strength of mind and strength of will-power. A man of real strength always succeeds and prospers in life, both physical and spiritual. A weak man is a miserable failure every-senses under control is sweeter than that derived from enjoying them. And this sweetness lasts much longer. The sweetest pleasure and everlasting Bliss can be had only with the cessation of all kinds of desires by attaining Samadhi. The sweetness of Samadhi surpasses all other kinds of sweetness.

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Thursday, 20th July, 1933.

(16) Truth is the common property of every individual. So are also the saying of the greats Saints. As such, no man, no caste, no creed, no sect and no nation can make an absolute claim over them.

Commentary:- Heat, cold, light, darkness, water, air, Akasa, etc., are the common properties of every living being. No man, caste, creed, sect and nation can make an absolute claim over these things. In like manner, Truth is the common property of every living being. Whoever takes the right path and makes concentrated and sincere efforts, gets It. Caste, creed, colour, sex, nation, etc., do not stand in the way of one's attaining Truth. Any sincere man or woman can attain it. The path is open to each and everyone.

A Saint is one who has realized God. God or the Ultimate Truth is One without a second. All the Saints speak of and proclaim this One Reality only. Saints may differ in their expressions and in their language. With all that, they speak of the same Thing. A Saint does not belong to any one nation, country, sect, sex, caste, creed or colour.

He goes beyond all these like God. And the sayings of a Saint are meant for the benefit of humanity in general and not for the exclusive use of any particular man, or nation, etc., and, as such, these cannot be monopolized by any nation, sect, etc. To make this claim is nothing short of blasphemy.

Sunday, 23rd July, **1933.**

(17) Poetry scents of Divinity,ecstacy tastes It a little, but Samadhi tastes, retastes, and merges in It. Again poetry merges in ecstacy and ecstacy in Samadhi.

Commentary:- A poet lives in imagination. However beautiful his poetry may be, and however grand and sublime his poetic ideas, still the poet lives only in imagination. A poet may describe God, His might and glories in a splendid way, but with all that, his description of Divinity is nothing better than scenting a flower from a far off distance. Ecstacy goes a step further. It is higher than poetry. A man of ecstacy is far superior to a man of imagination. For, while imagination gives one a glimpse of some sweet thing from a distance, ecstacy is just like taking that sweet thing is one's own hand and tasting it a little. But Samadhi surpasses everything. The state of Samadhi is even far superior to ecstacy. Samadhi is like tasting and retasting a sweet thing to one's heart's content and then becoming one with it for ever. That is to say, in Samadhi a man enjoys real Bliss and merges in the Infinity.

Again, genuine devotional poetry leads one to ecstacy and, in turn, ecstacy, to Samadhi. When a man sings devotional songs everyday it purifies his heart and, in the long run, he gets concentrated in the poetry and passes into ecstacy. When this ecstacy is constantly practised it leads him to Samadhi. When a man of poetry or devotional songs develops ecstacy, he cannot go on with his songs. The songs merge in Bhava (ecstacy) and when the Bhava develops and the mind attains Samadhi, the Bhava also merges. So, poetry merges in ecstacy and ecstacy in Samadhi.

Wednesday, 26th July, 1933.

(18) Ignorance is of two kinds, viz., refined and unrefined.

Commentary:- Ignorance is of two kinds, i. e., ignorance in its crude form and ignorance in its refined form. We see the former kind of ignorance in the uncultured and the illiterate, i.e., the unrefined and the latter, in the cultured and the literate, viz., the refined. A person may be well-read and a great scholar in many subjects and he may have book knowledge of the Scriptures too, yet, with all that, he may continue to be ignorant of the Ultimate Truth. So long as a man does not realize God, he remains an ignorant man. Any amount of book knowledge does not make a man wise. Real Wisdom comes from God-realization only. So, ignorance can be grouped under two heads; ignorance of the refined and that of the unrefined.

Thursday, 27th July, 1933.

(19) The golden hue of dawn heralds the rise of the sun; the scattered thoughts of a poet herald the oncoming of a poem; and the perfect character of a man heralds the dawn of Knowledge or Wisdom.

Commentary: - At dawn, one can see a golden hue on the Eastern horizon. On seeing it, one feels that the sun is about to rise. Before a poem is composed, all the ideas and the whole subject-matter of the poem lie scattered in the mind of the poet. These scattered ideas indicate the oncoming of the poem. Any and everyman cannot attain Wisdom. Only one of pure and sterling character can attain Truth and Wisdom. When we see the divine qualities such as purity, holiness, truthfulness, humility, chastity, kindliness, peace, self-control, etc., manifest in a person, we are led to understand and conclude that the dawn of Knowledge or Wisdom in him is near at hand.

Thursday, 27th July, 1933.

(20) Extremes always fail. As a lantern is to light so is the body to Atman (Self).

Commentary:– Extremes always fail. To get too much attached to the flesh and to make the body fat and to pay too much attention to it and to its needs is bad. Such a man loses the path and can never attain the Goal and Freedom. But to neglect the body completely and to deny it its bare necessities is also bad. The man who neglects his body entirely cannot attain Moksha or Freedom. He also misses the path. These are the two extreme courses. The right path or course lies in via media, i. e., in neither getting much attached to the body nor neglecting it completely. Take a lantern. What is it for ? It is to get good light from. In order to get the best light possible, we have to keep it clean, trim the wick, make the glass free from dust and dirt, and pour sufficient good oil into its can. When all these things are properly taken care of, we get the maximum of good light from the lantern. On the other hand, if we neglect any one of these things, the lantern will burn but its light will be dim. In like manner, the body is only a means to an end which is God-realization. Treat the body like the lantern. Give it the necessary food, drink, washing, clothes, rest, etc., and do not neglect anything. At the same time do not get attached to it and the senses. This will prove very injurious like denying the body its bare necessities. In both the cases, one will miss the Goal. The real path lies in-between these two extremes. Such persons only as steer the middle course enjoy life and attain the desired object.

Tuesday, *8th August*, 1933.

(21) Poetry and Philosophy reach only the border of the circle of Infinity; ecstacy enters the circle but Samadhi reaches the centre of the circle.

Commentary:- Here, Infinity is taken as a circle, and God as the centre of that circle. A poet or a philosopher lives in speculation or in imagination regarding the Ultimate Thing. This imagination of a poet and the speculation of a philosopher may be reasonable and powerful; still, these two kinds of people always live away from God. And their musings and reasonings are mere wanderings along the circumference of the circle (Infinity). For, the finite mind can never know Infinity in its reality. When the mind ceases to work as mind, then only, one experiences and enjoys Infinity. Infinity cannot be explained, cannot be reasoned about, but It can be felt and experienced in Samadhi only.

A man of ecstacy is far better and more advanced than a poet or a philosopher. For, the man of ecstacy enters the circle of Infinity and gets a glimpse of the Ultimate Reality from a distance. But a man of Samadhi excels all these. For, he reaches the Ultimate Truth. He comes face to face with Reality. Samadhi is like reaching the centre of the circle of Infinity.

Monday, 28th August, 1933.

(22) According as we like or dislike a thing, object or subject, its thought-impression varies in the mind.

Commentary:- Every desire, thought and act creates an impression in the mind and this impression varies according as we like or dislike the thing, object or subject. For example, take a beautiful looking sweet apple. Different people see this apple, viz., (1) One who has tasted an apple and likes its taste very much. (2) One who has tasted an apple but does not like its taste very much. (3) One who has tasted an apple but does not like its taste at all. (4) One who has never tasted an apple but feels attracted by its beauty. (5) One who has never tasted an apple, but feels partly attracted by its beautiful colour. (6) One who has never tasted an apple but, at the same time, does not feel attracted at all by its smell and colour. Taking these six kinds of people, we find that the thought-impressions created by the apple in their minds are of six different kinds and these may be termed as intense, middle-intense, middling, mild-middling, mild and very mild. In the same way every thought-impression of an external object differs as per our likes and dislikes. Even the dream-impressions of a person also differ.

Monday, 4th September, 1933.

(23) Desire and attachment to one's own body, senses and their objects are the sole causes of all troubles and tribulations in this werld.

Commentary:- Desire is the cause of this Samsara (world). Desire is the cause of attachment to one's own body, senses and their objects. Through desires the powers of the mind get dissipated. Desires rob one of one's peace of mind and one becomes miserable. A mind which is free from all desires, gains strength and enjoys peace and bliss. The senses and their objects constantly drag the mind out. The mind externalises through the senses. This externalisation is caused by the desire to enjoy the senses and their objects. If there is no desire for sense-enjoyments, the mind will be steady and the senses will not be able to drag it. Then, one will act as a master and not be a slave to them. So, it is desire and attachment to one's own body, senses and their objects that cause so much of misery and pain that are seen in this world.

Tuesday, 24th October, 1933.

(24) The word "Manovagh, i. e., speed of the mind" is a misnomer. The ordinary mind does not leave the physical body and travel to the place of thought. It only projects the scene in the brain-centre according to the nature of the thought. For lack of clear observation of this mind-function, people wrongly use the word "Manovagh".

Commentary:– Take a single thought "Mother at home". You catch it and in order to get a clear picture of it, your mind projects the scene of your house and of your mother in a sitting, sleeping, walking or talking posture, i. e., in the posture in which you saw her at a previous occasion. Say, this thought "Mother at home" comes to you after an absence of a year or two from your home. During this period, there may have been many changes at your house and in the physical being of your mother. But, when the thought of home and mother comes to you after a lapse of a year or two, do you really see the changes that have taken place at your house and in your mother ? No. You cannot perceive any such changes. If the mind were actually to travel to the place of thought, it should be possible for you to see your house and your mother exactly in the condition they are at present. Or say, you hear the name of a place new to you. Do you get any idea of this new place when you hear about it ? No. If the mind were actually to travel to the place of thought, you should be able to see this new place, on hearing its name. This clearly shows that the mind does not travel to the place of thought nor leave the body. What the mind actually does is to project the scene in the brain-centre according to the nature of the thought and the previous experience gathered. You place yourself, as if it were, in the very spot from where you witnessed the scene at some previous occasion and see the objects of your thought. This mental projection of the scene and your placing yourself in the exact place (i. e., presuming yourself to be at that spot), makes it appear, through ignorance, as if the mind has travelled all the way. Hence the word "Manovagh". In reality, however, it is nothing but an erroneous conception.

The ordinary mind (or an impure mind) cannot travel away from the gross body. But a Yogi, who has attained supernatural powers, can travel to the place of thought at will with his subtle body and mind and see facts as they are. He can take the mind along with his subtle body to the place and to the object of thought, whenever he likes. But it is quite different with an average man. So, the word "Manovagh" is a misnomer.

Friday, 27th October, 1933.

(25) He who is perfect in any one of the rules of Yama and Niyama, is perfect in all the other rules also.

Commentary:- The rules of Yama and Niyama are non-killing, truthfulness, continence, non-stealing, non-receiving of gifts, contentment, purity, austerity, study and devotion to God. To be perfect in any one of the rules means one must be perfect in all the other rules also. For example, take Brahmacharya. Brahmacharya is of thought, word and deed. That means one must have perfect control over all the senses, desires, thoughts, words and acts. Only a man who is a perfect master of his mind, senses and thought-functions can observe true Brahmacharya, A true Brahmachari must be truthful, must be kind to all creatures, must not steal, must not receive gifts, must be content, should not covet anything, must practice penance, must study the Scriptures and he must be devoted to God. So, a perfect Brahmachari will be perfect all-round. Similarly, take Ahimsa or non-killing. A man established in Ahimsa should not injure any being even in thought, word or deed. That means, one must have perfect control over the senses, mind, desires and thoughts. A man of Ahimsa must observe Brahmacharya, must be truthful, should not steal anything, must be contented, must be pure, etc. In observing all the rules of Yama and Niyama control over the mind, the senses,and desires and thoughts is absolutely necessary. A man who is a perfect master of his senses and mind can only be established firmly in any one of the rules of Yama and Niyama; and hence such a man will be perfect all-round.

Monday, 30th October, 1933.

(26) Which is the best and highest kind of prayer ? It is to remember the Lord constantly or to live in the glory of one's own True Nature or to live constantly in the Self.

Commentary:- People pray to God with different motives. Some pray when in misery and pain. Some pray for health, wealth, name, fame, prosperity, etc., others pray for wisdom, purity, character, pure love, right guidance, Moksha (Freedom), etc. But all these prayers are with certain motives and, as such, they are selfish. But the highest kind of prayer is to think of God constantly or to live constantly in the glory of the Self or to live constantly in the True Nature of one's Atman. In this there are no traces either of begging or of selfishness and, therefore, such a life is in itself the best and highest kind of prayer.

Thursday, 2nd November, 1933.

(27) It is said that when a straight line is infinitely produced it ends in a circle.

Objection:- Infinity is neither a circle, nor a square, nor anything of that kind. If it were, it would not be Infinity. For, Infinity has no beginning and no ending. Man cannot have any idea of Infinity even in thought or imagination. The finite mind cannot conceive of Infinity. Infinity is beyond comparison and One only without a second. Anything which has a beginning and an end, and which can be known and measured is finite. When Infinity has no beginning and no end who can draw an infinite line? How can it have a starting point and where can it end? The very idea of a beginning and of an end is nothing but paradoxical in case of Infinity. Whoever began to draw an infinite straight line some centuries ago is still going on with it and shall continue to draw it evermore without ever reaching its end. If Infinity were to be taken as a big globe a straight line drawn on it would certainly meet in a circle. But the very idea af Infinity as a circle is wrong because any circle, however big it many be, is finite and not infinite.

Thursday, 16th November, 1933.

(28) He who is true to himself will be true to all. He who is generous in small things will be generous in great things also. He who is negligent in small and unimportant things will be negligent in great and important things. That is why it is said pay as much attention to the means as to the end.

Commentary:– A truthful man, a sincere man, one who is devoted to God will be always straightforward and frank. He will speak the truth, and adhere to it at all costs and without any fear. The thoughts, words and acts of a sincere and true man are straightforward and above board. There is nothing mean and crooked and there is no hypocrisy. What he thinks to be right he speaks out, and what he says he acts upon. There is no inconsistency in his thoughts, words and deeds. Hence, a sincere man, i. e., one who is not a hypocrite but is true to himself is always true to all. A truly generous man is generous in small and great things equally. He pays equal attention to both. True, that the mind is so constituted as to shirk responsibility. It would not like to face facts straight. It would fain find some loop-holes and lame excuses to slip away. That is why one must sit tight upon it and control it. One who does not pay attention to small and unimportant things fails by force of habit and in due course to pay attention to great and important matters. For, there being no proper training, it finds it very difficult to pay much attention, all of a sudden, to great and important matters. Thus one must pay as much attention to the means as to the end. For, if the former are neglected and not taken proper care of the end will be painful and miserable. For example, take the preparation of a meal. The end of a meal is to satisfy hunger and to eat delicious and nutritious food. In order to get good, delicious and nutritious food, one has to pay much attention to collecting the required ingredients,and take pains in preparing them. If one neglects these, the end (eating) will be unpleasant and the meal a failure and one that may bring on sickness, etc. Or take the tiny rain drops. When these numerous drops of rain collect together, they cause a mighty flood. But if these tiny drops were not to collect, there would be no flood also. Likewise, the mind gets strength, gathers momentum, and gains vigilence when it is made to pay attention to small and great, unimportant and important things and actions. One should never neglect anything, however small and trifling it may be. Success is not attained all of a sudden, nor does one fall like that. Small neglected slips and drawbacks, in the long run,gather momentum and appear in the form of a great fall. Similarly numerous small successes gather momentum and appear as a great success in due course. Hence the saying, "Pay as much attention to the means as to the end".

Saturday, 25th November, 1933.

(29) Joy or bliss is of two kinds, viz., mixed and unmixed, dependent and independent. The highest pleasure is that which is independent of and is not derived from the senses and the sense-objects.

Commentary:– All sense-pleasures and all those joys that come from outside objects are momentary, mixed and dependent. When the so-called pleasure-giving objects are removed from the enjoyer, the result is pain. These dependent pleasures are like the borrowed light of the sun on the moon and the planets. The reflected light has no reality. It cannot stand by itself. It is dependent on the sun. But the pleasure one derives from one's own Self without depending upon any external object is pure, simple, unmixed, independent, everlasting and of the highest kind. It comes from within by controlling the senses and the mind. This pleasure or bliss is like the light from the sun. The sun does not depend upon any other object for its light. It is independent and self-existent.

Saturday, 25th November, 1933.

(30) Perfect desirelessness is perfect self-surrender, and perfect self-surrender is perfect self-control.

Commentary:- To be desireless means that one must have perfect control over the mind and the senses. Until and unless a man possesses this full control, it is impossible to make the mind free from all desires. A man of perfect self-surrender is free from all desires. He never exercises his free-will. He acts like a dry fallen leaf according to the Divine-will but never according to the whims and fancies of the desire-driven mind. So, a man of perfect self-surrender is free from all desires and is a perfect master of his mind and senses. Hence, perfect desirelessness is perfect self-surrender, and perfect self-surrender is perfect self-control.

Monday, 27th November, 1933.

(31) All worldly pleasures bring misery in their train. The only pleasure which does not bring misery as its reaction is spiritual pleasuse.

Commentary:- All worldly pleasures are through the senses and pertain to the senses. No amount of sense-pleasures will make a man happy. All sense-enjoyments bring only momentary pleasures and the after-effect of these pleasures is pain and misery. But the spiritul pleasure is everlasting and it has no bad reactions. Spiritual pleasure or bliss does not depend upon the senses and their objects, and, as such, it is the highest kind of bliss.

Tuesday, 28th November, 1933.

(32) The working of the automatic thought-currents and the mind's projection of the subtle scene as per the nature of these automatic thought-currents in sleep, is called a dream.

Commentary:- Muladhara or the place where the root of the genitals and the anus meet is the seat of Chitta or mind-stuff. Chitta is the store-house of the mind. All the past and all the present knowledge of a person is lying dormant in Chitta. Kundalini Shakti (The Primal Power in Man) Itself is Chitta. It is the Kundalini Shakti that supplies energy to all the nerves and for all mind-functions. All desires and thoughts that take place at the heart and the brain-centre must get their knowledge from Chitta. The Nadi (nerve) through which these desires and thoughts move and which connects the brain, heart and the Chitta is the Saraswati Nadi. It starts from the anus and runs upward along the front-side of the body, i.e., along the left side of the navel, touches the heart and goes and joins the brain along the back-side of the left ear. The Kundalini-currents move constantly along this Nadi and along so many others also. The Kundalini-currents moving from Chitta through Saraswati Nadi carry automatically certain subtle desires that are lying dormant in the Chitta. Especially, when the Kundalini Shakti gets heated owing to heat-producing food, drink, etc., the strength of the automatic thought-currents is very strong. When these automatic thought-currents work in the waking state, a man suffers from fickle-mindedness. And when the same automatic thought-currents work in sleep and the mind's projection of the scene as per the nature of these subtle desires that reach the brain-centre, it is called a dream. Name and subtle form always go side by side. Where there is name there is its form also. Where there is desire and thought there is its subtle form also. As a matter of fact, there is no desire and no thought without a subtle or mental conception of the image of the thing desired and thought of. So, whenever the subtle automatic thought-currents reach the brain-centre during sleep the mind projects the particular image or the scene and that particular image or scene thus projected is called a dream. In dream the mind experiences through one's subtle body and the intellect works subnormally. The past and the present suppressed and unfulfilled desires, often get satiated in dream.

Wednesday, 6th December, 1933.

(33) Work that leads to the Supreme Goal; work that brings everlasting happiness; work that is done without the least motive; work that is done without the least desire for the fruit thereof; and work that is done with pure love, viz., work for work's sake, is called Karma-Yoga.

Thursday, 7th December, 1933.

(34) Desire concretised is thought.

Commentary:- Desire is the subtle form of thought. The starting point of a thought is desire. Even a desire can be divided into two classes, i.e., subtle and gross. The subtle desire takes the form of a suggestion in the brain-centre first. At this stage, the oncoming thought and its meaning remain in the form of a suggestion in the brain-centre. As per this suggestion, the mind dives into Chitta (mind-stuff) at Muladhara Chakra for the knowledge of the suggestion and when it finds it out, it goes back to the heart-centre and comes in contact with consciousness. At this stage, the subtle desire becomes a gross desire and the person understands something of the meaning of the would-be thought. And when the same gross desire reaches the brain-centre, it becomes a thought. Now, the person fully understands the true meaning or import of the thought and gives expression to it in the form of speech or physical action.

Saturday, 9th December, 1933.

(35) There is a state called waking-dream-state apart from the recognised five states of a man's existence, viz., waking-state, dream-state, dreamless-sleep-state, the Turiya-state and the state of Yoga-Nidra.

Commentary:– An ordinary being experiences three states everyday, i. e., waking-state, dream-state and sound-sleep-state. A man of God-realization or one who has attained Nirvikalpa Samadhi experiences the fourth state called Turiya or the Superconscious state. According to the Scriptures, these are the four recognised states of a person. The school of Yoga, however, admits another state called Yoga-Nidra-state, i.e., a kind of sleep-state during the time of meditation. In this state, the Sadhaka (aspirant) falls into sleep (he forgets) the world, the mind lives in the object of meditation in an inactive form, i. e., the object of meditation is there, but the mind loses the intense activity of concentration and goes into a form of sleep. Apart from these five recognised states of a man's existence, there is a sixth state called the waking-dream-state. In this state a Sadhaka has the benefit of a nap but at the same time he can hear the talks and movements of the people inside the sleeping room. Though he hears them, he cannot respond to them. The understanding of the talks, etc., remains in a very vague form. But when the man wakes up from such a state, he can recollect them partly and he feels refreshed also.

Saturday, 9th December, 1933.

(36) Just as Akasa evolves in this universe and becomes grosser and grosser in the form of air, fire, water, earth, etc., so does the Jiva evolve in the subtle sphere and appear as the intellect, will, ego, mind, etc.

Sunday, 10th December, 1933.

(37) As living beings, we are all one in kind, though differing in degree.

Commentary:– As living beings there is no difference between one man and another, between one woman and another, between a man and a woman and between a man and an animal. In kind, all living beings are one. But they greatly differ in degree. This difference in degree is due to mental growth according to the predominating Guna. The understanding and working of the mind, intellect, will and ego differ greatly in different individuals according to their internal purity and the growth of their minds. And this difference is the cause that differentiates and divides a being from a being.

Monday, 11th December, 1933.

(38) When an ocean going steamer is heavily loaded beyond its holding capacity, it sinks. When it is very lightly loaded, then also there is the danger of its sinking. But, when the steamer is properly loaded, it sails smoothly and safely without any danger. Likewise, the body can be compared to a steamer and the food and drink to cargo. When the food and drink taken are too much, and unwholesome, one cannot retain normal mental and physical health. When the food and drink are too little and a person is illfed, then also he cannot retain and enjoy sound mental and physical health. An illfed man instinctively feels a craving for food and the mind loses its tranquility. So the food and drink one takes must be nutritious and well-balanced. Such a man alone enjoys good mental and physical health.

Monday, 11th December, 1933.

(39) What is meant by Chitta or mind-stuff ?

Answer:– All the past and the present experiences of the mind lying dormant (in the mind) are called Chitta. It may also be defined as the storehouse of all knowledge of aeons and aeons of past births and the present life.

Commentary:– Death means destruction of the physical body only. When a man dies the subtle body, intellect, mind and ego are not destroyed. They remain with the Jivatman in their causal form and, with a new birth, they manifest themselves again. So whatever one desires, whatever one thinks, whatever one speaks and whatever act one does, the imprint of the selfsame desire, thought, word and deed remains in the mind-stuff. With the lapse of time, one may forget an event or an incident, but it is not thereby lost. It sinks down to the Chitta or mind-stuff and remains there in its causal form. An ordinary mind works from three different planes, viz., conscious, sub-conscious and unconscious. The conscious plane of the mind is the brain-centre. To transform the knowledge from the conscious plane of the mind into action one need not think deep. But to get the knowledge of the subconscious plane of the mind transformed into action, one has to think deep. And an ordinary man cannot put the knowledge from the unconscious plane of the mind into action even after thinking deeply for hours together. But the accumulated stuff of the unconscious plane of the mind works automatically as character in an ordinary man. One gets the stuff for his dream-world from this unconscious plane. The sub-conscious plane of the mind is the heart-centre while its unconscious plane is the Muladhara-centre, the seat of Chitta. But there is also a fourth plane of the mind's working. This is the Super-conscious plane. The mind works from this plane only when a man attains Nirvikalpa Samadhi. Such a man is in full possession of the whole knowledge of the Chitta. For him there is no unconscious plane of the mind. He becomes omniscient through mastery of the Chitta.

Monday, 11th December, 1933.

(40) The ordinary mind is like a young restless monkey.

Commentary:– By nature a young monkey is always restless It can never keep quiet and it must be doing something or the other at all times. In like manner, the mind of an ordinary man can never remain still. It is constantly thinking of sense-objects. In its mad rambles an average-man's mind lives in multifarious objects such as his past glory, past misfortune, past enjoyments, certain would-be enjoyments, certain untried plans, etc. When the mind is not interested in any one incident or event, innumerable thoughts flash across it one after another like the so many moving pictures in a cinema. But when the mind takes interest in any particular subject, object, event or incident, it lives in that subject, object, event or incident and then there arise in it a series of successive thoughts pertaining to that subject, etc. The mind gets easily concentrated in the thing it takes interest in. In the waking-state the ordinary mind is very active. It cannot live, even for a second, without an object to think of.

Monday, 11th December, 1933.

(41) Every desire, every thought, every event and every act is in time, space and causation.

Commentary:- Creation or coming of a thing into existence is in time, that is to say, the birth of a thing indicates time. Its existence indicates space and its exit indicates causation. Every desire, thought, event and act has a beginning, it exists for a time and then comes to an end too. A desire and a thought, though very subtle, have got a beginning, they survive for a while, and then they end. So, not only are the gross things in time, space and causation, but even the subtle things like desires, thoughts, etc., are also in time, space and causation. Every mind-function is in time, space and causation.

Monday, 11th December, 1933.

(42) As a matter of fact, there is no life without God; but we are liable to forget this truth. A life without God is like that of a worm amidst filth and stinking carcasses.

Commentary:- God is only One. He is All-pervading and Eternal. He is the innermost Being of all. There is no life without God. Life exists in this world because of God. As a matter of fact, the Atman (individual Self) Itself is God. Though, this is the great truth, a being forgets its real nature. The pure mind coming in contact with the senses and their objects gets impure, and its powers get dissipated. The mind identifies itself with the body and the senses instead of the Atman. This wrong identification is the cause of untold miseries in this world. So, a man who forgets his own True Nature (i. e., God) is verily in hell-fire. Such a life is in vain and without value whatsoever. There is no difference between the life of a worm that takes birth in filth, lives in filth and that of a man who forgets God and gets attached to sensual pleasures.

Tuesday, 12th December, 1933.

(43) Memory is in time, space and causation.

Commentary:- As has been said, every thought-function is in time, space and causation. Memory is also one of the subtle functions of the mind. Without the conception of time, space and causation, there is no memory. Memory means the recalling and reproducing of the past knowledge of desires, thoughts, words and acts, the imprints of which remain in the Chitta (mind-stuff). Whenever we recall the knowledge of a past desire, etc., the appearance of the knowledge in the mind indicates time. The knowledge thus recalled lives in the mind for a while – this duration indicates space. Then the knowledge recalled, after living for a while, disappears giving room to some other thought. This disappearance of the memory indicates causation. So, every memory is in time, space and causation.

Wednesday, 13th December, 1933.

(44) Ordinary thoughts are disconnected generally but when one thinks seriously on any subject (or object) these thoughts get connected or inter-linked.

Commentary:– Ordinarily, the mind of a man wanders from subject to subject and from object to object. As such, numerous thoughts creep up in his mind without there being any link between a subject and a subject, between an object and an object and between a thought and a thought. These are what are called stray thoughts. But, when a man is interested in any particular subject (or object) and when one thinks deeply on any subject (or object), a series of successive thoughts pertaining to that particular subject (or object) appear in the mind. Then, such thoughts have a link between each other and are inter-connected.

Wednesday, 13th December, 1933.

(45) Name and subtle form are like the obverse and reverse of a coin. They are quite inseparable.

Commentary:– Wherever there is name, there is its form also. The mind cannot conceive of a thing without name and form. When one hears a name, the mind forms in the brain-centre a subtle image or form of the name heard. Without this subtle image or the name heard, no meaning and no knowledge about it is reflected in the mind. The conception of the subtle image may be right or wrong, but a mental image of the name heard is formed nevertheless. A name without a corresponding mental form is meaningless. For example, take the word "God". An ordinary man has not seen God. But still, he thinks of God as a Mighty and All-powerful Being. He gives Him a form of his own (mental form) according to his knowledge and then only the meaning of the word "God" is reflected in his mind. As a matter of fact, the mind can neither conceive nor think of a formless object. Mind functions in duality and can only think of a thing that has a form. However subtle this form may be, every desire and every thought is understood by the mind with the production of a mental form in the brain-centre. So, name and subtle form always go side by side and they are quite inseparable.

Wednesday, 13th December, 1933.

(46) The power of the mind and the reasoning faculty of the intellect vary in different beings according to the purity of their minds and it is

this variation that causes differences to be seen in different lives.

Commentary:- A pure mind attains the power of concentration with the result that its strength and power remain united, the intellect becomes very sharp and the power of discrimination, very keen. As such the pristine purity of the Self is clearly reflected in it. But it is just the other way about in an impure mind. Its powers get dissipated and the intellect and the power of discrimination become dull. Such a mind may well be compared to water that has become muddy. Take muddy water in three different glasses. Keep it as it is in the first glass. Strain the water of the second glass once and make the water of the third glass as clear as you can. If you try to see your reflection in the first glass you may not find it possible to do so; but even if you succeed you will not be able to see your face clearly. In the second glass, the image reflected will be clearer but it will be in the third glass that the reflection will be quite clear. The clearer the water, the better is the image reflected. In like manner, the power of the mind, the discriminative faculty and the grasping power of the intellect differ in different beings according to the purity or the impurity of their minds. This purity or impurity of the mind is the sole cause of difference between a being and a being and between a life and a life. It is on account of this purity or impurity of the mind that the same thing is being conceived by different people in different ways. The whole universe is nothing but a projection of one's own mind. A Saint sees only One Thing in this universe, i. e., God and God alone. But an ordinary individual perceives multiplicity in place of Unity as a result of the impurity of his own mind.

Wednesday, 13th December, 1933.

(47) All experiences and knowledge of all the different subjects, objects and events remain in the Chitta (mind-stuff) arranged in different pigeon-holes, as it were.

Commentary:– All the past and the present experiences and knowledge of all the different subjects, objects and events remain in the Chitta (mind-stuff) in their causal forms. And the knowledge pertaining to a particular subject, object or event remains there well arranged in a particular pigeon-hole, as it were. As an illustration, suppose the word "Mother" is uttered. You only hear the word "Mother". The ear catches the word and the subtle organ of hearing carries the sound-wave to the brain-centre. Even then, the knowledge of the word heard is not reflected in your mind. It remains in the form of a suggestion. The mind then goes to the Chitta (at Muladhara Chakra) with the sound-wave of the word "Mother" in search of the particular pigeon-hole in which the knowledge of the word "Mother" is contained. When the mind finds out this pigeon-hole and gets the knowledge, it goes back and on reaching the heart-centre it comes in contact with consciousness and it is then that the knowledge of the word "Mother" appears in the mind in a subtle form and you become conscious of the meaning of this word. When the mind with the meaning goes back to the brain-centre it is there that a clear understanding of the word "Mother" takes place. Now, a link is established between the mind at the brain-centre and the particular pigeon-hole at the Chitta, and a series of successive thoughts pertaining to the word "Mother" take place. It is only then that you get the whole knowledge of the word "Mother" in general or in particular. Every understanding of a word spoken, written or even suggested follows the above process beginning with the sense-organ concerned. Until and unless the mind gets the knowledge from the particular pigeon-hole in the Chitta, no knowledge of a thing is reflected in it and consequently there is no understanding. If this were not a fact, i. e., if one could understand a word immediately without referring to the Chitta, there would be no need for Chitta or memory. But we know for certain that without the past memory of a subject, object or event, we cannot understand it at all. Without memory, everytime we come in contact with a certain subject, object, etc., it will appear to us to be a new thing. If we could understand a subject, object, word etc., immediately without reference to the past knowledge we have of it by the process explained above we should understand every new subject, object, word, etc. But we know from experience that we do not understand a new and a strange thing. The reason is that when the the mind goes to the Chitta in search of the particular pigeon-hole for knowledge, it fails to find any past impression (as there are no past impressions) and thus the new subject, object, word, etc., seems to us strange. But the mind now keeps an impression of this new subject, etc., and when the same subject, etc., appears for the second time, we understand it by getting its previous knowledge from the Chitta. The process explained seems to be lengthy but the time taken by the mind to get the required knowledge from Chitta is almost instantaneous. As the mind acts so very quickly to get every piece of knowledge or memory from the Chitta, one finds it rather difficult to understand the process explained above. It requires a very close study of the mind-function and one must attain purity, the subtleness and the concentration of mind for it. Then, and then only can this most subtle function of the mind be understood.

Sunday, 17th December, 1933.

(48) What is meant by intellect (Buddhi) ?

Answer:– The thinking faculty of the mind is called intellect. Intellect acts on all objects and produces knowledge. Intellect works in the brain-centre in time, space and causation, and yet we understand time, space and causation through intellect. We discriminate, distinguish, decide and know everything through intellect. Its functions are discrimination, attention, doubt, belief, ascertainment and determined volition.

Sunday, 17th December, 1933.

(49) What is meant by will ?

Answer:– Will or will-power is one of the faculties of the mind. Will-power works in the heart-centre. The function of the mind which makes use of the motor energy is called will. It is the will that makes the senses and the body act or not to act according to the decision arrived at through intellect. It is the will that carries out the commands and behests of all desires and emotional feelings such as lust, love, greed, hatred, anger, fear, anxiety, curiosity, excitement, compassion, scorn, contempt, pride, delusion, elation, disgust, wonder, horror, awe, gratitude, reverence, reproach, shame, etc. Will is of two kinds, viz., subtle and gross. When we desire a particular thing or object, the will acts in a subtle form. When the desire becomes a thought and we are out to take a definite action, the will-power acts in its grosser form. The power of the will varies with different people in accordance with the purity or the impurity of their minds.

Sunday, 17th December, 1933.

(50) What is meant by memory ?

Answer:– That part of the mind which brings the past stored up experiences such as desires, thoughts, words and deeds from the mind-stuff (Chitta) into active state or into the conscious plane of the mind is called memory. Every desire, thought, act, event, incident and everything seen, heard and witnessed leaves an impression in the mind. To recall and to reproduce such an impression is called memory. The impression given to the mind may be quite distinct and adequate or it may be indistinct, inadequate, dim, blurred and incomplete. These differences are mainly due to the purity, or impurity and strength of the mind and depend upon the interest we take and the attention and importance we pay towards them (desires, etc.). The impressions of all desires, thoughts, acts, etc., remain in the Chitta (mind-stuff) in their causal forms. However weak the impression may be, it is never lost. It remains in the Chitta. By thinking and by the willing process of the mind we recall memory from the Chitta. The strength of memory changes with the change of body due to sickness or old age and on account of mental debility, loss of Brahmacharya, etc., etc.

Sunday, 17th December, **1933.**

(51) The Supreme or the Universal Consciousness is Shiva (God or the Supreme Self); the individual consciousness is Jiva (the individual Self); and that part of the consciousness which attaches and identifies itself with the body and the senses is ego.

Commentary:– In the state of Nirvikalpa Samadhi the ideas of subject, object and knowledge merge completely. What remains then is the Ocean of Consciousness by Itself. In this state, there is no room for duality and one lives in the idea of Supreme or Universal Consciousness. This Universal Consciousness is called Shiva or God, or Brahman. When the mind does not attain or enter this state of Samadhi but remains confined to the body, the same Universal Consciousness identifies Itself with the body and lives confined to the body idea forgetting Its free, unlimited, and universal nature. It is then called the Jiva (individual Self). When the mind gets attached to the body and the senses and indentifies itself with them, it is called ego. The mind is only the instrument of the Jivatman. It gets its light and life from the Jivatman. The Jivatman knows the world and witnesses it through Its instrument - the mind. So, when the Jiva identifies Itself with the individual body and the senses through the mind it is called ego.

Sunday, 17th December, 1933.

(52) It is in the state in which one forgets completely one's own body, senses and the outside world and the mind is completely

divested of all desires, thoughts and duality that one lives in the idea of Supreme "I".

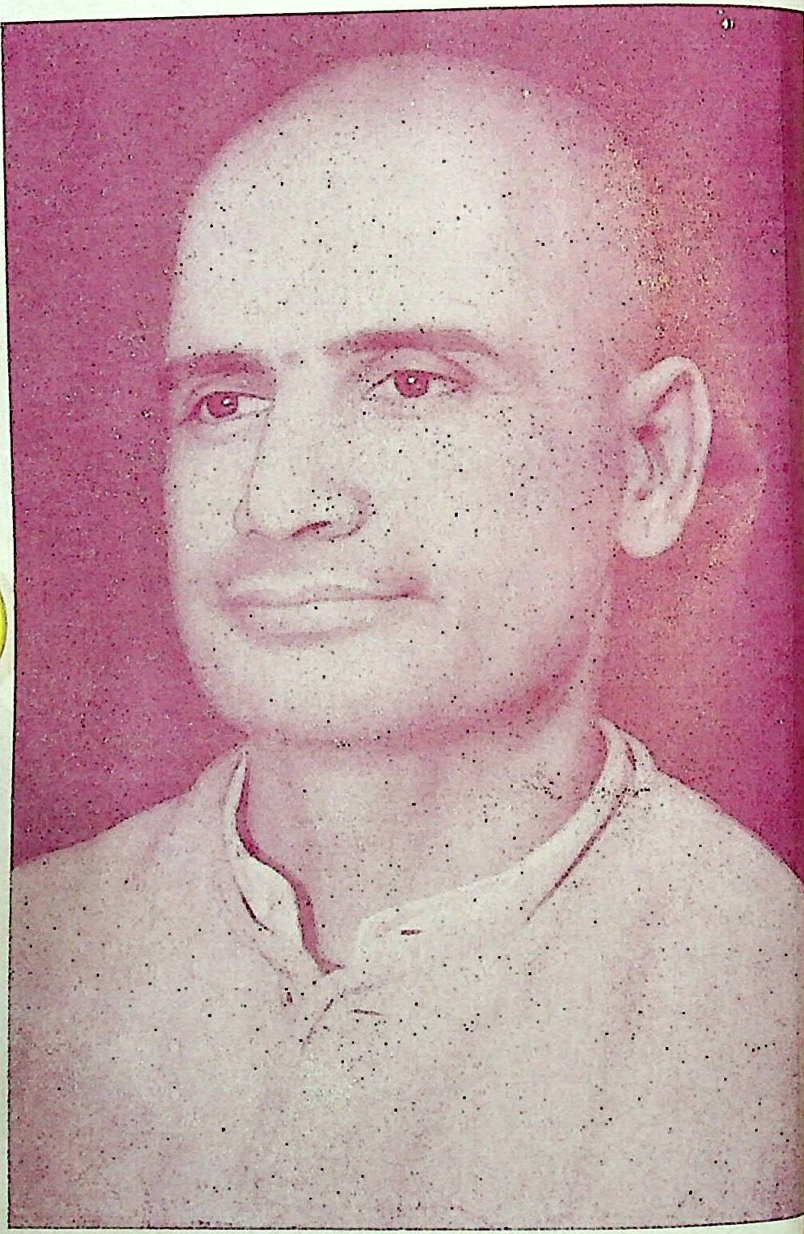
Commentary:- It is very diffcult to understand the real nature of the Supreme "I" or the Self. This can be experienced and understood only in the state of Nirvikalpa Samadhi. In it one completely forgets one's own body, senses and the outside world. The mind merges in the Self and hence there is no room for any kind of desire, thought and duality. In that state only One Thing remains. This is the state of the Real or the Supreme "I". This state of the real nature of the Supreme "I" can be understood only after the attainment of Nirvikalpa Samadhi, and not otherwise. A Jnani (one who proceeds to attain Truth through discrimination) tries to identify himself with the Universal "I" by canstant discrimination between the Real and the unreal but, with all that, he gets no real knowledge of the state of the Supreme "I". He cannot understand the state and the real nature of the Supreme "I". He only tries for it.

Sunday, 17th December, 1933.

(53) As per the nature of a desire and a thought the mind, through one's subtle body, enjoys or suffers itself with the subtle body of the object desired and thought of.

Commentary:– As has been said already, name and subtle form always go side by side and they are quite inseparable. Say, for example, when we desire and think of a beautiful object, we reproduce a mental image of it. If we desire and think of enjoying ourselves with that object, we do so mentally with the aid of our subtle bodies. There are different kinds of enjoyments. Firstly come the physical or gross enjoyments. Secondly come enjoyments in subtle forms through the subtle senses of touch and sight. Then come mental enjoyments, i. e., we desire and think of a certain object which is far away from our sight and we enjoy ourselves with that object in the mind itself with the aid of our subtle bodies. For, mind is a subtle force and it cannot act by itself without matter and that matter it gets in the form of the subtle body. The mind always acts through the subtle or the gross body and the senses. And in the case of an evil desire and thought we suffer mentally with our subtle bodies with the appearance of the subtle image of the evil object in the brain-centre. So, as per the nature of a desire and a thought the mind through one's subtle body enjoys or suffers itself with the subtle body of the object desired and thought of.

The Author : at the age of fifty



Swami Narayanananda

Monday, 18th December, 1933.

(54) What is meant by Infinity ?

Answer:– Infinity is One only without a second. There cannot be two Infinities. If it could be so they would not be called Infinity. For, Infinity has no beginning and no end. If there are two Infinites, one can be compared with the other, and, as such, both become limited, and a limited thing has a beginning and an end too. Infinity is All-pervading. It is birthless, growthless, decayless, deathless and sexless. The finite mind cannot conceive of or even imagine the vast limitless Infinity. When compared with Infinity, millions and billions of worlds likes ours are only a speck. Millions and billions of worlds like ours rise up and tumble down to pieces every second in Infinity, like bubbles in a vast ocean.

Tuesday, 19th December, 1933.

(55) What is meant by Nirvikalpa Samadhi ? When and where does it take place and how is it felt ?

Answer:– Nirvikalpa Samadhi is called by various names, viz., Asamprajnata Samadhi, Nirvana, Turiya or the Transcendental state. Nirvikalpa Samadhi is a unique state, beyond the grasp and reach of an ordinary human mind. Words fail to explain this state. For, the mind and the intellect cannot reach there. Imagination, too, fails completely to work there. This state of Samadhi is neither a sensible vision, nor is it of intellectual revelations and grasp; but it is a state, a stage, a permanent attainment by itself. The state of Nirvikalpa Samadhi cannot be explained adequately, but it can only be experienced, enjoyed and felt.

When the Nadis (nerves) and the body become pure, when the mind is divested of all desires and impurities, attachments and aversions, and when the Kundalini Shakti (The Primal Power in Man) reaches the last centre (Sahasrara) one attains this Supreme State (Nirvikalpa Samadhi). Every desire, either good or bad is only a hindrance in the way of attaining this state. Every desire is a want. It registers a deficiency. There must be perfect contentment, no want, no need whatsoever. Even the desire for Moksha (Freedom) must be given up before one attains this most exalted state.

A Sadhaka (spiritual aspirant) begins meditation with the aid of a symbol. Before the attainment of Nirvikalpa Samadhi one cannot conceive of and grasp the Formless aspect of God or

Brahman. Before this attainment name and subtle form are quite indispensable and duality always prevails. So, a Sadhaka starts meditation with the aid of a symbol and that symbol may be the image (mental or gross) of a god or goddess, certain Yantras (mystic diagrams), light symbol, certain Mantras (Holy Names), etc., and then goes on analysing and discarding everything such as body, senses, ego, will, intellect and the elements, etc., and fixes the mind in the Self. Whatever may be the path adopted, one must work hard continuously and attain the purity of the body, Nadis and the mind, observe perfect Brahmacharya or celibacy. Brahmacharya is absolutely necessary to raise the Kundalini Shakti fully to the higher centres for the attainment of Nirvikalpa Samadhi. Without observing perfect Brahmacharya in thought, word and deed, no one can attain this most exalted state.

When the Kundalini Shakti rises fully to the sixth centre, (Ajna Chakra), i. e., the region of the brain-centre, the mind gets concentrated fully on the object of meditation or on the thought and the understanding arrived at after discrimination. Speech stops. One forgets the external world and leaves behind the gross form of the symbol, and the mind going with the subtle meaning of the symbol one perceives the Divine Light, a sort of all-pervading silvery light. At this stage breathing becomes slow and steady automatically. Now the mind gets concentrated on the Divine Light. And if the concentration is still continued, the mind gets absorbed in the Divine Light and the body idea gradually melts away, or, feels, the body idea gradually becoming bigger and bigger till it becomes one with the vast Infinity. And if the mind is still allowed to live in the Divine Light, the Light disappears, breathing stops automatically and the mind merges in the vast Infinity which is neither Light nor Lightlessness.

It seems very strange to many worldly minded people and to those who have not experienced this state to learnthat breathing stops in Nirvikalpa Samadhi and along with it the heart-beats and all other bodily functions also stop. But there is nothing strange in this. Medical science admits the existence of the nerve-currents and their importance in the living body. But it has no idea of the dynamo or the centre from where these nerve-currents are generated. In an average man Muladhara Chakra (The approximate meeting place of the anus and the urinal passage) is the seat of this dynamo. This is the centre and store-house of manifested vital forces of the body. Kundalini Shakti (The Primal Power in Man or the Central bodily power. Please refer to the book: 'THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI' by the author.) is the dynamo of the nerve-currents. The static centre of the Kundalini Shakti is the Sahasrara (the crown of head) while its dynamic centre is the Muladhara Chakra. So long as this Shakti lives in the Muladhara Chakra, it works all the twenty-four hours, generates nerve-currents and circulate them through the afferent and the efferent, the sensory and the motor nerves. All motions in the body are only the manifestations of Kundalini Shakti. Breathing is only one of its functions. Kundalini Shakti is the very vitality of breath and It is the Mother of all the forces in the body. The vibration of nerve-currents in the lungs makes a person breathe. In the living body the grossest manifestations of the Kundalini Shakti are the breath-motions. Finer than the breath-motions are the nerve-currents. Thoughts and desires are finer than the nerve-currents. There is a very close connection between the Kundalini Shakti and the mind, between mind and thought, between thought and nerve-currents, and between the nerve-currents and breath-motions.

In an ordinary person the passage of the Sushumna Nadi (nerve) at the Muladhara Chakra remains closed. This Nadi is the finest and the most important of all the Nadis and it remains, in an ordinary living being, only as a possibility. Sushumna Nadi is situated at the back-side of the anus and is attached to the spinal column, i. e., it is situated in the interior of the cerebro-spinal column, or it runs through the central channel of the spinal column and extends up to the crown of the head. As has been said, one experiences Nirvikalpa Samadhi only with the full rising of the Kundalini Shakti to the Sahasrara. When the Kundalini Shakti enters the passage of the Sushumna and ascends fully to the Sahasrara and merges there, the generation and circulation of nerve-currents cease completely. The nerve-currents having stopped work, the lungs and heart cease work automatically and a man in the state of Nirvikalpa Samadhi remains easily without breathing and without any bodily functions. And that is how breathing stops while in Nirvikalpa Samadhi.

In this state, the ideas of subject, object, and knowledge merge completely. There is no body idea. There are no traces of the senses and the ego. The will and the intellect stop their functions. The mind and the Chitta (mind-stuff) merge themselves completely in the Supreme Self. The Jivatman (individual Self) merges in the Paramatman (Supreme Self). This world of names and forms disappears. There is no idea of many, nay not even of one. Yet, this state of Samadhi is not a state of sleep or a state of hallucination and dream. This is not a state of weakness and disease nor that of death or swoon. No. It is none of these states. This is a state, an experience by itself. It is full-waking-state in deep sleep, as it were. It is the state of deep sleep, but at the same time, there is consciousness (not the ordinary consciousness but the Ocean of Consciousness by Itself). This seems to be a paradoxical statement, but it is a bare fact. A man attaining this state for once and coming down from it has full and complete satiety. An ordinary person who once attains this state can never come down or bring the Kundalini Shakti to lower centres. Such a man lives for twenty-one days only and then leaves the body dead for ever. But there are some great souls, born-perfect, such as Incarnations of God, Prophets, Messiahs and other great Saints, who come to this world with a great Divine Message to be fulfilled and such people, even after attaining Nirvikalpa Samadhi, come down in a most inscrutable way. These great men bring the Kundalini Shakti back to the sixth or, at the most, fifth Chakra (in the region of the brain and throat). Thus coming down, they retain the purified ego and their bodies and purified minds once again begin to function. After entering and experiencing Nirvikalpa Samadhi for once and coming down to relative consciousness, though he sees the world of names and forms a person is not at all deluded by anything material or spiritual, human or Divine. For, the vast portion of his mind always lives in God and God alone and he retains that calm and placid state of mind under all circumstances.

Saturday, 24th December, 1933.

(56) How does a thought arise in the mind ?

Answer:– A thought arises in the mind in the following six ways:– (1) By the willing process. (2) By the mind's mad rambles over the past subtle desires, acts and events, the impressions of which remain in the conscious and sub-conscious planes of the mind. (3) By sense-irritations. (4) By the automatic thought-currents, carried by the Kundalini Shakti's currents. (5) By the senses coming in contact with the external sense-objects. (6) And sometimes one desire, thought, word, thing, place or event brings the thought of a similar past desire, thought, act, thing, place or event.

(This subject has been further developed. Interested people can refer to the author's books: 'THE MYSTERIES OF MAN, MIND AND MIND-FUNCTIONS', & 'THE END OF PHILOSOPHY').

Friday, 5th January, 1934.

(57) There is no difference between a thought-form and a dream-form.

Commentary:– Every desire and thought produces a subtle form in the brain-centre. We get knowledge and understanding of a desire and thought from the mental-form of the thing desired and thought of. The dream-world is nothing but a projection of the mind. When the past accumulated desires, the imprints of which live in the mind-stuff, are reproduced in sleep owing to the action of the automatic thought-currents caused by the Kundalini Shakti, the mind projects the scene mentally in the brain-centre. So, the dream-world and the thought-world are the same. In both cases the experiences are concerned with subtle-objects projected in the brain-centre.

Friday, 5th January, 1934.

(58) How does a doubt take place in the mind ?

Answer:– Say, for example, the ear catches a word. The subtle organ of hearing takes the sound-wave to the brain-centre. The mind catches the word and then it goes to the mind-stuff to get its knowledge from the particular pigeon-hole. If the mind, in a hurry, fails to get to the particular cell and refers to some other wrong cell and comes back with the wrong knowledge, there arises doubt. Reason follows doubt. This act of reasoning is nothing but the mind's efforts to find out the right cell in which the previous knowledge of the particular word lies. Doubt vanishes when the real knowledge of the word heard is found out.

Friday, 5th January, 1934.

(59) Body is the stand on which the mirror of mind rests. And the Self reflects Itself through this mirror mind. If the mirror is dull, dirty or soiled it will fail to catch the reflection properly or it may even fail completely if there be too much of dirt. But if the mirror is clean and bright it will reflect everything precisely as it comes before it. Likewise, if the mind mirror is pure and free from all desires, it fully reflects the glory of the Self. This reflection of the Self freely through the mind is called God-realization or Self-realization.

Wednesday, 24th January, 1934.

(60) Thought-force varies according to the purity or impurity of the mind and the interest one takes in and the importance one pays to the object of thought.

Commentary:- Every thought is a subtle force. When one thinks he sends out a sort of subtle force. The force of a thought varies as per the purity or impurity of the mind and the interest one takes in the object of thought and the importance one attaches to it. Broadly speaking, all thought-forces can be grouped under three main heads, viz., mild, middling and intense. When the mind is impure and one thinks loosely, the force of the thought is mild in kind. When the mind is impure, and one thinks seriously or when the mind is pure but one thinks semi-loosely, the force of the thought is middling in kind. But when the mind is pure and one-pointed, and one takes interest in the object of thought and pays particular attention to it, the force of the thought is intense in kind. Nothing can stand against the force of such a thought and whatever one wills, desires or thinks bears fruit immediately. With well-regulated good thoughts, a man living in India can help a man living in England or in America. In the same way, with a well-regulated and intense concentration of the mind one can ruin another living in far off lands and places by one's evil thoughts.

Wednesday, 24th January, 1934.

(61) To know a thing in theory only without putting it into practice is of little value or help. It will be just like a hungry man taking the names of a variety of delicious dishes to quell the pangs of hunger. By mere reading and accumulating book knowledge and becoming a great Pandit (scholar), one gains little in this world unless and until this learning and knowledge are put to use in daily life. Books are infinite in number. But the span of human life is very short and it is impossible for one to go through all the books even once. Such being the case, the man who may have read only one book but who has digested that one book and made the theme of that one book the guiding principle of his daily life in thought, word and deed is far superior to a book learned fool. For, an ounce of practice is far better than a ton of theory.

Wednesday, 24th January, 1934.

(62) There is a very close connection between the sense of taste (tongue) and the sense of touch (genitals). The person who has no control over his palate can never gain control over sex-instincts. As such, the man who is attached to dainty dishes and hankers after eating luscious and delicious things, unconsciously makes room

for sex-instincts to grow in him. By exercising control over food a man can also control sleep easily.

Sunday, 25th February, 1934.

(63) Sattva and Tamo-Gunas appear alike overtly but they differ greatly in their natures.

Commentary:- Externally, the man of Sattva-Guna and the man of Tamo-Guna look alike. Often, ordinary people, by mistake, take a man of Tamo-Guna to be one of Sattva-Guna. Though a Sattva-Guna man and a Tamo-Guna man look alike in appearance, they differ greatly in their internal make up. This difference is just like the difference between broad day light and pitch dark night. The mind of a Sattva-Guna man is pure, calm, peaceful, subtle, clear, one-pointed and very powerful. But the mind of a Tamo-Guna man remains impure, dull, inactive, lethargic, scattered and restless. This is the only difference between a Sattva-Guna man and a Tamo Guna man.

Thursday, 10th May, 1934.

(64) Sense-objects are numerous and the desire to enjoy them is also endless. But the man who is keen on satisfying all his desires instead of checking and restraining them, is a

doomed man. Such a man is only like the fool who pours clarified butter into the burning-fire with the object of extinguishing it.

Commentary:- The mind knows the world of names and forms through the five gross and the five subtle senses. The world is full of sense-objects and their number is a legion. The senses drag the mind constantly, without rest or respite, to their respective objects and thus produce innumerable desires. A man must check and restrain these desires and withdraw his mind from the senses if he desires peace and happiness. On the other hand, if he freely permits his mind to run after and be subservient to the senses and their objects, he makes his life miserable. For, one can never have peace of mind by enjoying the sense-pleasures freely and recklessly. By so doing, the mind becomes restless and its powers get dissipated and one falls a prey to various physical ailments. This action of free enjoyment of sense-pleasures without restraint is only like the action of the fool who pours ghee into the burning-fire with the object of extinguishing it. Ghee only increases the burning-fire; it cannot put it out. Likewise, sense-pleasures only increase a man's desires and consequently his restlessness and misery; they can never give him any lasting happiness.

Thursday, 10th May, 1934.

(69) Electricity pervades the whole world but it can be felt in a tangible form in an electric-dynamo and through electric-wires. Likewise, God pervades the whole universe and He is everywhere, but His manifestation of power, purity, etc., is concretely felt in temples and through holy men.

Commentary:- Electricity pervades the whole world in a very subtle form. This existence of electricity is not noticed and is not felt by ordinary living beings. But when the same electricity is concentrated by a dynamo and made to run along wires, one tangibly feels its force. In like manner, God pervades the whole universe in a very subtle form. As a matter of fact, there is not a single thing which is devoid of the presence of God. Yet, this existence of God in a very subtle form is not felt and understood by an average man. God's manifestation of power, purity, holiness, etc., can be seen and felt in a concrete form in temples, holy places and through holy men and great Saints.

Thursday, 10th May, 1934.

(66) Purity varies in degree and to make the mind free from all desires and thoughts is the highest kind of purity.

Commentary: Purity is of different grades and they are external and internal. To wash the body daily, to put on clean cloth, to eat pure food and to drink clean water comprise external purity. To think of God, to cherish high, noble and beneficent ideas, desires and thoughts, to read good and elevating books and to speak good, sweet and helpful words go to produce internal purity. Of these two kinds of purity, internal purity is by far the superior. But for the real and all-sided growth of a man both of these kinds of purity are necessary. However, these two kinds of purity (external and internal) are of a lower grade. For, even good, noble and beneficent desires and thoughts only act as a hindrance in the way of keeping the mind in a calm and placid state. Every desire and thought, however good it may be is only like a ripple on the surface of water which disturbs its calmness. For example, take the calm water surface of a lake without any ripple or wave. If you look at it, you see in it clear reflections of the surrounding objects and the sky. But if you throw a stone into the water, the surface gets perturbed with ripples and you are unable to catch these steady reflections. In like manner, every desire and every thought, good or bad, produces a ripple as it were, that disturbs the calm, pure surface of the mind. As a matter of fact, the state of Samadhi (Nirvikalpa) is the highest kind of purity. In that state all thoughts are stilled, the mind merges in the Self and what remains is the Thing in Itself or the Thing by Itself or the Ocean of Consciousness by Itself. To attain this Samadhi and consequently the highest kind of purity of the mind, one should eradicate even the desire for or thought of Moksha (Freedom). Thus it is that to attain the highest kind of purity one must make one's mind free from desires and thoughts of all sorts including even the good ones. Therefore, the highest kind of purity consists in making the mind free from all kinds of desires and thoughts. In this state, the mind will retain its calmness and pristine purity, without any disturbance.

Sunday, 7th October, 1934.

(67) Mind, will and intellect are both finite and infinite.

Commentary:- Mind, will and intellect are finite so long as they work in an individual body.

And their functions vary constantly in individual bodies. But they have their existence in the Cosmic mind, will and intellect also. The Cosmic mind, will and intellect are infinite, unchangeable and ever the same. When the individual body perishes, the finite mind, will and intellect working in it do not perish, but they revert to and integrate with the Cosmic mind, will and intellect. Hence, mind, will and intellect are both finite and infinite.

Monday, 8th October, 1934.

(68) Name, form and knowledge (or meaning) go side by side and are inseparable.

Commentary:- Suppose one utters a certain word. The ear that is active (while hearing a sound, we use only one ear that is active and not both the ears) catches the sound. The subtle organ of hearing catches the sound-wave and takes it to the brain-centre. There the mind catches the sound-wave and goes to Chitta (mind-stuff) to get the knowledge of the word heard. When it finds out this knowledge, it comes back to the brain-centre. Returning to the brain-centre with the knowledge of the word, the mind projects the mental form of the object in accordance with the knowledge (or meaning) of the word. It is then only that we understand the word. As a matter of fact, the mind cannot conceive of a thing nor can its knowledge and understanding take place in the mind without name, form and knowledge (or meaning) and these three are always quite inseparable.

Monday, 8th October, 1934.

(69) Poverty, opulence, and ignorance are the causes of sin and suffering in this world, and wisdom, the best remedy.

Commentary:– All the sufferings and pains, and all the troubles and tribulations that we see in this world are caused by wrong acts and sins of persons. What one sows that one reaps. The chief causes of sin in this world are poverty, wealth and ignorance. When an ordinary man is in dire poverty, he is compelled to do so many heinous deeds every day even for the sake of keeping his body and soul together. But a rich man is in quite another boat. His riches tempt, allure and induce him to commit so many atrocities almost every day. Money is a great worldly power, and it is not easy to utilise this power properly. In the vast majority of cases it is grossly misused. Sin springs from ignorance in all those who are either poor or rich. A man may be very poor or very rich, but if he is albeit wise, he will control himself and rise above the evil influences of both. So wisdom is the best remedy to save oneself from the evils of wealth and poverty.

Tuesday, 9th October, 1934.

(70) The smooth flowing of Prana towards an object is called love.

Commentary:- The mind depends wholly upon the Kundalini Shakti (The Primal Power in Man or The Prana Shakti) for its supply of energy. It is the Kundalini Shakti that generates energy and supplies it to the multifarious mind-functions. Though the mind depends upon the Kundalini Shakti for its supply of energy, it can act upon the Kundalini Shakti also. Since the latter is like an electric dynamo which generates electricity but which, with the aid of the same electricity, can be made to work in turn. Likewise, Kundalini Shakti and mind interact. Every emotion is nothing but an abnormal or subnormal flow of the Kundalini Shakti-currents. This smooth or rough flow of Prana currents or Kundalini Shakti-currents depends upon the mind's decision about a thing. For example, let a beautiful and attractive object be in front of us. The eye will catch the object and take it to the brain-centre with the help of the subtle organ of sight

The mind will then catch its image and get its knowledge from the mind-stuff. And then with the aid of intellect we will understand the beautiful object in front and the mind will get attached to it. With this attraction the mind will strike at the Kundalini Shakti and the Shakti will produce currents and circulate them throughout the whole body. The currents going to the heart will strike at it and make it work in a smooth way. Variations in the working of the heart depend upon the varying striking force of the Kundalini Shakti-currents. And the force of these currents depends upon the striking force of the mind according to the decision arrived at with the aid of intellect. So in love, the Kundalini-currents work smoothly and this smooth flow of Prana is of three main kinds, viz., mild, middling and intense. Accordingly, happiness felt in love may be mild, middling or intense in kind.

Tuesday, 9th October, 1934.

(71) The disturbed flow of Prana towards an object is called anger or hatred.

Commentary:- The mind-function and the action of the Kundalini Shakti is the same as explained above in the function of love (70). But in anger or hatred the Kundalini Shakti-currents work subnormally and irregularly. This disturbed flow of Prana brings on irregular heart-beats and irregular breathing. This irregular breathing causes pain and this pain is of three main kinds, viz., mild, middling and intense.

Thursday, 11th October, 1934.

(72) The term "Brahmachari" is generally loosely and improperly used to denote:– (i) A student in any course of learning. (ii) A bachelor who may have illicit sex - enjoyments. (iii) A bachelor who has had no illicit sexual intercourse but who desires one. (iv) A religious tiro who observes Brahmacharya in deed only. But a true Brahmachari is one who observes Brahmacharya or celibacy in thought, in word and in deed. Only such a person is the noblest Brahmachari according to the true import of the word Brahmacharya.

Saturday, 24th November, 1934.

(73) Millions and billions of atoms compose a human or animal body. Millions and billions of such bodies form a world. And millions and billions of such worlds constitute a Cosmic body or Brahmanda. And innumerable Brahmandas form the universe or Infinity. The ruler of an individual body is called Jiva or Self. The ruler

of the world is called Shiva. The ruler of Brahmanda is called Brahma and the Infinity is called God, or Paramatman, or Brahman. As innumerable bubbles take form and burst every second on the surface of a vast ocean, so do multifarious forms, worlds and Brahmandas rise up and tumble down to pieces every second in Infinity.

Saturday, 24th November, 1934.

(74) Infinity can never be divided and It is beyond time, space and causation.

Commentary:–Infinity even when divided remains Infinity. But as a matter of fact Infinity can never be divided. It is One only without a second. And It has no beginning and no end. Anything that can be divided must be finite. Only a finite thing is subject to time, space and causation. But as Infinity has no beginning and no end, It is beyond time, space and causation. The idea of time, space and causation is only in the mind and Infinity being mindless, It is beyond these three.

Saturday, 24th November, 1934.

(75) The same Divine spark is in each and every living being. The One Infinity unfolds Itself in manifold forms. A big spark is an Incarnation of God and a small one, an ordinary Jiva.

Commentary:- Infinity, God or Brahman is like a living fire. From a live-fire innumerable sparks spring out automatically without the least effort on the part of the fire. The sparks come out and live for a while separately and then they revert to their original state. All beings that we see in the universe have their cause in God or Brahman. From God they come, in God they live, and unto God they go back in the end. Though the sparks that we see from a burning-fire, seem to have a separate existence for a while, yet, they are not quite different from the original fire. The multifarious Jivas seem to have a separate existence, but, as a matter of fact, they have no separate existence apart from God. It is like the Akasa inside a jar and that everywhere. The same all-pervading Akasa when it is inside a jar is called Akasa in the jar. But when the jar is destroyed, the Akasa of the jar becomes one with the all-pervading Akasa. In like manner, God living in an embodied form is called Jiva and when this Jivahood is gone, it becomes God. Every fire-spark has a certain time for its separate existence as it were. A Jiva also has its time of living separately. This separate existence it experiences in different bodies. Whatever the body, it must have its end. This existence in different bodies is what is called bondage and the extinction of bondage is called Moksha. The ordinary Jiva is like a small spark of fire but a Divine Incarnation is like a big, powerful spark. These two varieties are one in kind though differing vastly in degree, i. e., in the manifestation of purity, power, etc.

Tuesday, 27th November, 1934.

(76) Creation, preservation and destruction of worlds are constantly going on in Infinity as in this world with worldly objects.

Commentary:- In this world, some things are always coming into existence, some things are living while some others are being constantly destroyed. Creation, preservation and destruction of beings are going on constantly without rest or respite in this world. In the same manner, in Infinity, innumerable worlds are being created constantly, innumerable worlds are existing and innumerable worlds are perishing. This creation, preservation and destruction of worlds are constantly going on in Infinity.

Wednesday, 28th November, 1934.

(77) Energy cannot act without matter and matter cannot exist without energy.

Commentary:-Energy being a subtle thing it cannot act without the aid of matter. And matter by itself cannot exist, for, it is the concretised force or energy that becomes matter.

Wednesday, 28th November, 1934.

(78) Infinity has no parts.

Commentary:- Infinity is One only without a second. It is All-pervading, Eternal and without any parts. A thing which has parts and can be divided, cannot be called Infinity. It is a finite thing. For, by knowing the parts one can know the whole also. Again, to know a thing means to limit a thing. A limited thing can never be Infinity; it is always finite.

Wednesday, 28th November, 1934.

(79) All forms are produced by the action of force on matter.

Commentary:-There are five subtle and five gross elements; such as Akasa, air, fire, water and earth. Force or Energy is the cause of even subtle elements. The action of force on subtle elements produces the gross elements. If you take gross Akasa, you will find it a combination of subtle elements (Tanmatras) in the following ratio :- ½ of subtle Akasa plus 1/8 of subtle air, 1/8 of subtle fire, 1/8 of subtle water and 1/8 of subtle earth. Again the action of force on gross elements is the cause of every form seen in this universe.

Thursday, 29th November, 1934.

(80) Infinity can never be known but It can be felt in the state of Samadhi.

Commentary:- The mind is finite and it cannot know Infinity. To know means to limit a thing, and a limited thing cannot be Infinity. Infinity is the subject of all subjects. To know means to objectify a thing. How can the Subject become an object ? It is impossible. We know a thing with the aid of our mind, intellect and ego. And every understanding is in time, space and causation. Infinity is beyond mind and beyond time, space and causation and hence It can never be known, but It can be felt in the state of Nirvikalpa Samadhi. When the heart is pure and when the mind is stilled and made one-pointed, one attains Samadhi and it is in that state that one can feel Infinity.

Friday, 30th November, 1934.

(81) That part of Energy which works the physical body, senses and the subtle body is called mind. That part of Energy which induces the mind to act or not to act is called will. And that

part of Energy which discriminates and brings on the understanding is called intellect.

Tuesday, 4th December, 1934.

(82) **Difference between intellect and intelligence:**– A man may be rich in intellect but very poor in intelligence. He may be widely read, and he may possess vast knowledge and yet he may not be intelligent. Another person may not be a scholar-nay he may be even illiterate and yet he may be very intelligent. Intellect and intelligence are the twin aspects of the discriminative faculty of the mind. The timely, quick and appropriate understanding and the application of a word, etc., or power to act after a right and quick decision is called intelligence.

Thursday, 13th December, 1934.

(83) All Sects are narrow and imperfect, and to limit the Incarnation or great Saints to the narrow-fold of their respective sects is nothing but sin and blasphemy.

Commentary:– Every religious sect has a great leader. Religious sects are formed in the name of an Incarnation of God or a God-realized man. These great men are beyond caste, creed, doctrines, dogmas, and sects. For, the whole world is nothing but a dream to them. As such, they do not identify themselves even with their own bodies, much less with any sect, doctrine or dogma. These great men live a true life, preach Dharma or the way to God-realization and depart. It is after their departure that their disciples form sects in their name, make their own rules and regulations and confine their Teachers unto the narrow fold of their creeds. This organization or formation of sects is another name for corruption. For, however careful these groups may be, and however able their members, some sort of corruption enters into them. There is not a single sect on the face of this earth which is free from defects of some kind or another. The most amusing thing however is that every sect declares its leader to be a Divine Incarnation and, in the same breath, it seeks to confine him unto its own narrow fold. This narrow-mindedness, and intolerance are the causes of so much blood-shed and persecution in the name of God and religion. So, to confine a great man to the narrow fold of a sect is nothing but blasphemy and sin.

Thursday, 13th December, 1934.

(84) Infinity cannot be conceived. For, to conceive a thing means to limit it. We conceive a thing with the aid of the mind, but Infinity is beyond the conception of the limited mind.

Besides, a conceiver is greater than the thing conceived. The container is greater than the thing contained. So, if the mind can conceive Infinity, it must be greater than Infinity, and the conceived thing by the finite mind must be finite, and not Infinite.

Friday, 12*th January*, 1935.

(85) The Supreme Being neither wills nor feels. It is the Creative Power of God (Prakriti Shakti) that creates, maintains and dissolves worlds and worldly beings.

Commentary:– The Supreme Being is Infinite, Eternal, Immutable, Immovable, Unborn, Sexless, Formless, Ever-free and One without a second. It has no qualities and is beyond the three Gunas. It is the Whole (Purna) without any parts. It is mindless (Amanah) and limitless. But, it is Its Creative Power (Prakriti Shakti) that creates, maintains and dissolves the worlds and worldly beings. It is the Prakriti Shakti that evolves as mind and matter. Prakriti Shakti consists of three Gunas, i,e., Sattva, Rajas and Tamas. And these Gunas are the very substance and qualities of Prakriti Shakti and the causes of creation. From these three Gunas the whole universe emanates. There is not a single visible thing under the canopy of heaven that is devoid o these Gunas. When these Gunas remain in equipoise, it is dissolution (Pralaya). Then there is no creation and Prakriti Shakti lives in Its quiescent form. When these Gunas lose their equilibrium and begin to affect one another and create a stir there begins creation. So, the Supreme Being neither wills nor feels in creating this vast universe.

Saturday, 13*th January*, 1935.

(86) The word "Brahmacharya" generally means abstention from sexual - intercourse or abuse in thought, word and deed. But it has a deeper and wider meaning also. To keep a thing as it is or to preserve a thing in its pristine purity is called Brahmacharya. As such, there is the Brahmacharya of mind, Brahmacharya of desire and thought, Brahmacharya of speech, Brahmacharya of hearing, Brahmacharya of sight, Brahmacharya of palate, Brahmacharya of smell, Brahmacharya of act, etc. To make the mind free from all desires and thoughts, to have perfect control over the mind and to keep the mind in its pristine purity is called the Brahmacharya of mind. To desire good, noble and beneficent things, to desire God-realization, to think of God and to have full control over the desires and thoughts is called the Brahmacharya of

desire and thought, To talk little and that, too, gently, sweetly and helpfully, always to speak the truth and to have perfect control over speech is called the Brahmacharya of speech. To hear the name of God, His might and glory, and to have perfect control over the organs of hearing is called the Brahmacharya of hearing. To abstain completely from evil and tempting sights, and to have full control over the organs of sight is called the Brahmacharya of sight. Not to hanker after delicious dishes but to eat just the required simple and nutritious food without wasting it, not to take intoxicating drinks and to have perfect control over the palate is called the Brahmacharya of taste or palate. Not to hanker after sweet scents, and to have perfect control over the organs of smell is called the Brahmacharya of smell. To make every act a worship and to do every bit of work without attachment and hankering after its fruit is called Brahmacharya of action.

Wednesday, 23rd January, 1935.

(87) With every emotion (especially that of love and lust), there is a little (more or less) discharge of semen from the store-house.

Commentary:- The force of an emotion differs and it may be mild, middling or intense in kind. Every emotional feeling (especially that of love and lust) produces discharge of semen from the store-house. When the force of love or lust is mild in kind, there will be minute tricklings of semen from the store-house. When the force of love or lust is middling in kind, a few drops of semen will trickle down. But when the force of love or lust is intense in kind, there may be conscious and full discharge of semen from the store-house. So, a man of emotional temperament can never be an ideal Brahmachari.

Saturday, 26th January, 1935.

(88) Infinity cannot be imagined.

Commentary: Imagination is nothing but a function of the finite mind. However vast and wide this imagination may be, it is a limited thing after all. For, the mind, a finite thing, cannot imagine the real nature of Infinity. The mind can imagine only a finite thing and every imagination is only in a limited sphere. So, Infinity can never be imagined.

Monday, 18th February, 1935.

(89) Activity is the very nature of force or Shakti. The action of force on matter is going on eternally without beginning and without end. As such, creation, preservation and destruction are also going on eternally.

Commentary:– Activity is the very nature of force. It is the action of force or Shakti on matter that produces names and forms. This action of force on matter is going on eternally without rest or respite. As we have said, it is the force that creates, maintains and dissolves worlds and worldly objects. This process of creation, preservation and destruction is going on eternally along with God. There has not been a single moment without these triple aspects of the process. As such, we cannot find out the beginning or the end of creation. Such an action will be nothing short of an attempt to know the origin or the birth, growth and death of God, which is absurd on the very face of it. Worlds and worldly objects have a beginning and an end and these can be known but God is Infinity, beginningless and endless. Again, the very idea of creation, preservation and destruction is born of ignorance. When a man attains Samadhi (Nirvikalpa Samadhi) all the ideas of duality vanish. Then the idea of creation, preservation and destruction cannot arise. In the state of Samadhi, there is no room for a second thing. In that state, the Ocean of Consciousness by Itself lives. This act of knowing one's own True Nature is called Moksha or liberation. In the state of

Samadhi, the ideas of liberation and bondage have no meaning and do not arise.

Monday, 21*st February*, 1935.

(90) Desire is the cause of bondage and ego is the cause of desire.

Commentary:– Desire is the cause of bondage. The universe is sustained by desires. We desire to possess a beautiful and agreeable object and we desire to possess wealth and we constantly desire to enjoy sense-objects. In the course of a day innumerable desires creep up one after another in the mind of an ordinary living being. These multifarious desires dissipate the powers of the mind and such a mind loses its power of concentration and purity. It is desires that make the mind impure, and these impurities drag a man to ignorance and bondage. A desireless mind maintains its pristine purity and easily attains Samadhi and Freedom. The idea of "I" and "Mine" is the cause of all desires. Keeping the "I" idea in the centre, one desires for a variety of things. If the "I" idea is absent in a person, all desires cease automatically. Every desire is a want and every want is caused by the ego idea. So, desire is the cause of bondage and ego is the cause of desire.

Tuesday, 22nd February, 1935.

(91) A poor man becomes a slave of a rich man on account of his poverty and a rich man becomes a slave of his servant as a result of his indolence caused by wealth.

Commentary :- A poor man serves a rich man like a slave for the sake of his stomach and for the sake of his wife and children. Here, dire poverty is the cause of slavery. But a rich man also wholly depends upon his servants for every bit of work. He cannot do without a servant. Thus, he becomes the slave of a slave (servant). The slavery of a rich man is due to his indolence caused by wealth.

Wednesday, 23rd February, 1935.

(92) To go mad even after sense-pleasures is a great attainment towards concentration. Such a man can attain speedy success in any department if he guides or directs his mind in proper channels.

Commentary:- To go mad even after any sense-object is an indication of the power of concentration of the mind. It is not easy to run mad after a sense-object. The object of love changes constantly. The mind continues to wander from one object to another. The mind loves and lives in an object, however beautiful and attractive it may be, only for some time. And after the attainment of that object, it changes to some other new alluring thing. So, it cannot live for ever on any single object. To go mad after a single object means that the mind lives in that object constantly. This shows a very high state of concentration of the mind. If a man who attains this state of concentration, directs his mind properly to win success in any branch of learning, etc., he can attain it easily. For, concentration of the mind is the main thing required to attain success. For example, take the case of Saint Tulsidas. Tulsidas was too much attached to his wife. He was rather mad with carnal love for her. Consequently, he could hardly live without her company. In due course, the wife got disgusted with Tulsidas, rebuked him and directed him to love God and to go mad with love for Him instead of loving and getting attached to the filthy and perishable body of a woman. Tulsidas felt ashamed, realized his folly, left his wife, renounced the world and with the intensity of that carnal love, he loved the Lord and attained God-realization.

Thursday, 24th February, 1935.

(93) A purified mind has great powers and

it can penetrate through walls, rocks and mountains. It can even reach the solar, lunar and stellar regions almost instantaneously. Still, it cannot know what Infinity is.

Tuesday, 9th April, 1935.

(94) What is meant by the word "Idleness" ?

Answer:- In the waking state the mind can never remain idle even for a single second. A person may seem to be inactive outwardly but his mind inside goes on building castles in air without rest or respite. As such, the word "Idleness" has no meaning. But then, a physically inactive person and one whose thoughts, words and acts differ from the general understanding of the common humanity is called an idler.

Tuesday, 23rd April, 1935.

(95) All emotional feelings such as love, lust, hatred, anger, etc., work in the physical heart-centre, and the reasoning faculty of the mind works in the brain-centre. Both these centre get their supply of knowledge from the store house, viz., Chitta or mind-stuff, which is in th Muladhara Chakra (The approximate meetin place of the anus and the urinal canal) in a ordinary person.

Friday, 10th May, 1935.

(96) When the knowledge of an event, incident, act, word or thought remains in its causal state, it is called Chitta (mind-stuff). When one wills that particular knowledge, it becomes a desire. When the knowledge thus willed reaches the brain-centre and becomes gross, it becomes a thought. When that thought is clearly understood it becomes memory. When the thought is expressed vocally it becomes a word or speech. And when the thought is expressed physically, it becomes an act.

Saturday, 31st May, 1935.

(97) The thing bigger than the biggest and smaller than the smallest is inconceivable, and God is such a thing.

Commentary:- The mind cannot conceive of a thing that is bigger than the biggest. A thing that is smaller than the smallest is also beyond the conception of the mind. God is bigger than the biggest and smaller than the smallest. Hence, It cannot be conceived by the mind.

Saturday, 31st May, 1935.

(98) A combination of the two extreme states, or a state inbetween the two extreme states is called the normal state.

Sunday, 12th July, 1935.

(99) Every emotion robs one of the power of discrimination, and an emotional man is often devoid of sound discretion.

Commentary:–We arrive at right conclusions when the mind and intellect function normally. Every emotion robs a person of his power of discrimination. For, whenever an emotion works in the system, the mind and intellect work abnormally or subnormally according to the force of the emotion, and thus we are subject to arriving at wrong conclusions. When under the influence of an emotion, the intellect cannot arrive at real facts, it cannot conclude properly. Hence, an emotional man often misses the truth and comes to wrong conclusions. Such a man is often duped, and he becomes an easy prey to swindlers and charlatans.

Tuesday, 8th September, 1936.

(100) Sexual - enjoyment is the most powerful sense-enjoyment and sex-energy is the most important energy of the body and mind. The union of Shiva and Shakti, i. e., God and His Creative Power in the gross form is sexual-enjoyment, while the union of Shiva and Shakti in their causal form is the Bliss of Samadhi. Bliss

of Samadhi or Brahmananda is an uninterrupted state of sexual bliss, as it were, without the sense and its object. So, until and unless the sex-energy is converted into spiritual energy (Ojas Shakti or great mental power) and sex pleasure into spiritual Bliss, there cannot be any spiritual illumination. So, perfect Brahmacharya, i, e., in thought, word and deed is the sine-qua-non of God-realization.

Wednesday, 23rd September, 1936.

(101) As vapour takes the forms of cloud, water, ice, etc., so, the One Force or Energy appears as mind and elements. Present-day science has revealed the existence of electrons and protons as a result of analysis of force and matter; and it is expected that, if they go a step further, they will end in One Supreme Force. In reality, there is One Supreme Force only. Out of this Supreme Energy the different worlds of names and forms evolve.

Thursday, 24th September, 1936.

(102) The reunion of Prakriti Shakti (the Creative Power of God working in an individual) with Purusha (God or Brahman) is called Nirvikalpa Samadhi.

Commentary:– Nirvikalpa Samadhi is a state of reunion between Prakriti Shakti and Purusha

(God). It is the (Prakriti) Shakti of God that evoles both macrocosm and microcosm. The seat of Purusha and Prakriti Shakti working in a man is in the head-centre (crown of head called Sahasrara). It is the Shakti that evolves both mind and body. In evolution, the Shakti becomes grosser and grosser and lives in the Muladhara Chakra in Its grossest form and works the individual body and the mind. So long as the Shakti lives in the lowest centre and works the body and mind, duality prevails and a being is in a delusion. But, when the Shakti ascends, step by step; and reaches the highest Chakra and reunites with Purusha, one attains Nirvikalpa Samadhi. With the merging of Shakti in Purusha, the mind and Chitta (mind-stuff) also merge and then what remains is the Ocean of Consciousness by Itself.

Saturday, 26th September, 1936.

(103) Death is only a change of form. Neither the energy nor the matter that compose a body are destroyed in death.

Commentary:- Death means a change of form. Only the body undergoes a change. With physical death, the Jiva, the mind, intellect, ego, and the five elements that compose the physical body are not destroyed. All these things keep on in their causal forms.

Thursday, 15th October, 1936.

(104) Human beings view the One Reality in manifold forms through ignorance, and Unity appears to them to be multiplicity. The Thing is the same, One only without a second. A devotee calls this Thing God, a Jnani calls It Brahman, a Shakta calls it Shakti, a Vedanti calls It Paramatman (Supreme Self), an athiest calls It Nature, a scientist calls It Force or Energy, a Christian calls It the Father In Heaven, a Mohammadan calls It Allah, and some others call It Truth or Infinity. By whatever name one may call It, and in whatever form one may think of It, the Supreme Being is the same. In fact, the real nature of God cannot be conceived by the finite mind. The Absolute Thing, which is beyond name and beyond form, which is birthless, growthless, decayless, deathless, and sexless, the Thing which is without a beginning, without a middle and without an end, cannot be known fully. Human beings conceive of that One Thing in manifold names and forms according to their mental purity and growth and their individual tastes and tendencies. The same Thing can be reached or realized through its different Names and Forms. Infinity which is formless cannot be thought of as such. To think of It means to give

a certain form to It. So, an ordinary person approaches Infinity or God through Its different Names and Forms. Whatever Name one may take, whatever Form one may think of, the essential requisites are, sincerity, patience and perseverance. Paths may differ, Names and Forms may differ, but the Ultimate Reality, the meeting place is the same.

Friday, 16th October, 1936.

(105) The idea of time, space and causation exists in the mind only but not in the Spirit.

Commentary:- The idea of time, space and causation begins with the mind, lives in the mind and ends with the mind. A person has no idea of time, space and causation, when in swoon, deep sleep, intoxicated state or in Samadhi. This idea takes place only in the waking and dream states. The Spirit is beyond the reach of mind. And as the idea of time, space and causation exists only in the mind, it cannot exist in the Spirit.

Saturday, 17th October, 1936.

(106) The idea of time, space and causation differs with different individuals and with different states of the mind.

Commentary:- The idea of time, space and causation differs with the different beings and with different states of the mind. The waking-state conception of time, space and causation differs from that of the dream-state. The idea is also different in sorrow and in happiness. In different spheres of existence also the idea and conception of time, space and causation differs. One minute of human existence may appear as years to some insects, and one day of gods may appear as a century to human beings. So this idea of time, space and causation is not always the same.

Wednesday, 28th October, 1936.

(107) In the highest spiritual plane the Supreme Self or Spirit by Itself only lives. In that state all dualities and diversities vanish. Duality exists only before the attainment of the Highest.

Commentary:- In the state of Nirvikalpa Samadhi the Spirit by Itself or the Ocean of Consciousness by Itself exists. Then, there is no room for a second thing. In that state, even the idea of subject, object and knowledge vanishes. The idea of duality and diversity appears in the lower planes, before the attainment of Nirvikalpa Samadhi but never in the state of Samadhi.

Wednesday, 28th October, 1936.

(108) Love elevates you and hatred destroys you. So, love one and all and hate none.

Commentary:– Every thought is a force. By every thought a being sends out a certain amount of force from his mind. Ether is full of such thought-vibrations. When a person does not think, he does not give room for thought-currents to enter his mind. His state is like that of one who lives inside a closed room. But when one thinks, he sends out a certain amount of force and at the same time makes room for external thought-vibrations to enter his mind. By thinking good, noble and elevating thoughts one sends out good thought-vibrations and those vibrations go out and help all those who think similarly. At the same time, similar good thought-vibrations that are vibrating in the ether enter the mind of the thinker and elevate him. So, in sending a good thought, you help so many persons of similar thinking and you help yourself also. Similarly, by sending out evil and wicked thoughts you injure so many other people and at the same time, yourself also. So, love elevates you and hatred destroys you. Hence, love one and all and hate none.

Monday, 9th November, 1936.

(109) Ignorance is the cause of fear and weakness. The ideas of good and bad, virtue and vice, pain and pleasure, etc., are caused by ignorance. Wisdom alone dispels all these ideas.

Commentary:– Fear and weakness are the outcome of ignorance, and they arise when one perceives duality. It is through ignorance that one sees multiplicity in place of Unity and feels the pairs of opposites. When Wisdom dawns, ignorance is dispelled and with the disappearance of ignorance, fear, weakness and the ideas of all the pairs of opposites vanish. Then, only Unity prevails.

Tuesday, 10th November, 1936.

(110) Adwaita (Monism) is like fighting a duel. Visishta-Adwaita (Qualified Monism) and Dwaita (Dualism) are like modern trench-fights.

Commentary– A person physically and mentally weak (i.e., a timid and a coward) can never be a soldier. Any soldier with a little training can become a trench-fighter. But only a well-trained soldier, viz., a hero can take part in a duel. This combat demands great skill and courage. In like manner, any and every man cannot take up religion. Only the pure and the strong can adapt themselves to the rigorous life of self-discipline. Besides, religious life is long and tedious, and requires infinite patience and perseverance. Every aspirant after Truth can follow safely the paths of Dwaita and Visishta-Adwaita. But to take up Adwaita one must develop purity of mind and heart, acquire perfect control over the senses and the mind, develop the power of discrimination and possess a very sharp intellect. Without these qualities one cannot make headway spiritually along the path of Adwaita. So, Adwaita is like fighting a duel while Dwaita and Visishta-Adwaita are like fighting from a trench.

Tuesday, 17*th November*, 1936.

(111) A flower without fragrance, beauty without character, a king without a throne, a house without a child, a country without a Saint, and Sannyas without Tyaga are like paradise without Bliss.

Commentary:– Paradise stands for Bliss. Without happiness, there can be no paradise. And if there be one, it would be worse than useless. A flower may be very beautiful, but if it has no fragrance, it has no value. Modesty has more value than beauty. A man or woman may be very beautiful, but his or her beauty loses all charm and value if he or she is characterless. A king without a throne or without any ruling powers is only a king in name. Such a title has no significance. A house without a child loses all its charm and looks like a desert. The grace of a Saint is absolutely necessary for the welfare of a country. A Saint protects a country in a variety of ways and a country without the protection of a genuine Saint is subject to dangers. A Sannyasi (a mendicant) stands for renunciation and Sannyas without renunciation has no meaning.

Sunday, 22nd November, 1936.

(112) Censure and praise are both sinful. Love expands and hatred contracts and thus both miss the truth.

Commentary:- When a man loves a man or woman intensely, and gets attached to the object of his love, he loses the power of discrimination and becomes blind to true facts concerning the object of his love. He is all praise for him or her and begins to attach values and meanings even to the shortcomings and faults of his beloved. Besides, people often praise a person without knowing real facts about him as a result of being carried away by emotional feelings generated by propagandists. Thus, in praising a thing one is apt to utter falsehood and commit sin. When a man hates a man or woman, he discredits even the real qualities of the person hated. Such a man tries to find loop-holes and faults even in good and meritorious acts of the object of his hatred. Thus, he becomes blind to the real qualities of the person hated, utters falsehood and commits sin. Censure and praise are both extremes, one-sided, and sinful. Both degrade and degenerate a man. It is the level-headed man that comes to know true facts and forms a correct estimate of persons and things.

Sunday, 22*nd November*, 1936.

(113) Vairagya (Renunciation) is of two kinds, viz., internal and external. For Self-realization both are necessary; all the same internal Tyaga or Vairagya is more important than the external.

Commentary:- Renunciation is of two kinds, i. e., internal and external. To leave and cut off all connections with one's hearth and home, father, mother, kith and kin, and to live in seclusion satisfied with the bare necessities of life which come unsought is called external Vairagya. This kind of renunciation is easy when compared with the internal Vairagya. A person may leave off everything externally, but the same person may have so many longings unsatisfied and so many desires unfulfilled. These subtle desires and longings drag a man unconsciously to sense pleasures in the long run. Real renunciation lies in renouncing a thing internally. To renounce a thing internally, one must have great strength and control over the mind and the senses, which are very difficult to subdue and entail a really hard struggle. So, external Tyaga without the internal is always dangerous and ruinous. On the other hand, a man who has achieved internal Tyaga (renunciation) can live safely amidst multifarious sense-objects without any attachment and without the least fear.

Monday, 23*rd November*, 1936.

(114) Work for work's sake, love for love's sake, Jnana for Jnana's sake, prayer for prayer's sake, and meditation for meditation's sake, merit the highest reward.

Commentary:- Attachment, desire and expectation rob a person of his peace of mind and cause pain, misery and bondage in this universe. When an act is performed with full concentration of mind but without attachment and without expectation of the fruit thereof, it brings the highest reward. Pure love knows no barter, no hatred and no fear. A genuine lover loves his beloved whole-heartedly without knowing why he does so, and without desiring anything in return. Such love alone merits the highest reward. Jnana is of two kinds, viz., the lower and the higher. The lower Jnana is only a means to the higher Jnana (Wisdom). One gathers the lower Jnana through books and teachers. With the acquiring of lower Jnana one should never get elated and become egoistic. On the contrary, one must cultivate humility, subdue the ego and use the knowledge for a higher and nobler purpose without expecting anything in return, i. e., discarding the desire for name, fame, etc. Such Jnana brings speedy results. As has been said, the highest kind of prayer is to depend on God fully and to remember God constantly without expecting anything in return. This kind of prayer is unselfish, the best and the highest. Such prayers elevate a man and bring the highest rewards. The mind is subject to constant ups and downs and, while in meditation, the mind gets easily concentrated during the time of action but during the time of reaction one is apt to lose control over the mind and to feel disgusted and impatient, so much so that one may leave off work altogether and ruin one's whole career. If a man cultivates patience and perseverance and continues the work (meditation) without expectation of any kind, such meditation brings peace of mind and the highest reward.

Tuesday, 24*th November*, 1936.

(115) The Godheads of Dwaita and Visishta-Adwaita can be compared to kings and emperors of the past and the present respectively, while that of Adwaita to a republican state of the present day.

Commentary:- In olden days the kings and emperors were very powerful and they could do anything and everything within their kingdoms. There was no body to question their authority and the people had no voice in the administration of the kingdom. Though the modern kings and emperors retain their titles, their ruling powers have been limited and curtailed to a great extent by the people. But in a republican state there is no room for a king or an emperor. There the people rule. In Dwaita the personal God of a devotee has a supreme place and the devotee depends on that Godhead fully for every kind of help and guidance. In Visishta-Adwaita however, though the devotee keeps the Godhead, he thinks himself to be a part and parcel of his chosen

Deity. There is not much of demarcation between the devotee and the God worshipped. The Godhead of Visishta-Adwaita loses much of Its powers like a king of today. Adwaita is like a republican state, which has no room for a king or an emperor. A man of genius is chosen to rule the country. Similarly, the man who takes up Adwaita sticks to Brahman (Supreme Self) and identifies himself with Brahman, and finds no room for a separate God. He constantly thinks that his very Self .is the Supreme Spirit and he always lives in the full glory of Brahman.

Tuesday, 1st December, 1936.

(116) A worldly-minded man and a Saint can be compared to a tadpole and a frog respectively.

Commentary:- A tadpole can live only in water. When it is taken out of water, it dies. But a frog can live without difficulty on dry land as in water. A worldly-minded man lives happily amidst sense-objects and sense-pleasures. Without these he cannot live. Life is rather impossible for an ordinary man without sense-pleasures and; so a worldly-minded man is like a tadpole that can live in water only. But a Saint is like a frog who lives in water and yet does not wet its skin. A Saint lives in the world but without attachment to the senses and their objects and, at will, he can leave the world, forget his own body and the senses, and take his mind to higher planes and to merge it in Infinity.

Tuesday, 1st December, **1936.**

(117) The one mind performs manifold functions and takes manifold names. It is the mind that works all the senses.

Commentary:- The mind gets its life and light from the Self. The Self knows the world through Its instrument, the mind. The mind experiences the world through the five senses. Until and unless the mind is attached to the senses, the senses themselves cannot work. As a matter of fact it is the mind that works all the senses. If the senses could work by themselves without the aid of the mind, they must function during deep sleep when the mind merges in the Self. But we know for certain that none of the senses work during deep sleep. In working the five gross and five subtle senses, it is the mind that is called by the different names of the senses. When the mind identifies itself with the body and the senses, it is called the ego. It is the mind that works as desire and thought. When the physical body is forced to act or not to act, it takes the name of will. When the mind discriminates, decides and brings knowledge of a thing, it is known as intellect. When the mind receives and retains the experiences of things, places, events and incidents, it becomes memory. The mind retains memory in three different planes, i, e., conscious, subconscious and unconscious planes. It works the conscious plane in the brain-centre, the subconscious plane, in the heart-centre, and the unconscious plane, in the Muladhara Chakra. The mind works as desire, will and ego in the heart-centre. It works as thought, intellect and knowledge in the brain-centre. It projects the subtle forms of the thoughts in the brain-centre. It projects the dream-world and experiences it with the aid of the subtle body in the throat-centre.

Monday, 7th December, 1936.

(118) As a house is to a man, so is the bod to the Soul or Self.

Commentary: - A house is meant for a pers to live in. So long as one lives in a house, o takes care of it but when one ceases to live in i the house has no value for one and is neglecte Likewise, the body is only for the Soul to live When the Soul leaves the body, it has no val and perishes. So long as the Spirit lives insid body, the body must be well taken care of, i. it must be given proper food and drink, it mu be given proper rest and it must be kept clean. Otherwise the embodied Soul will not live long in a happy state.

Monday, 7th December, 1936.

(119) A Saint is like a tourist living temporarily in an inn, but a worldling is like the inn-keeper.

Commentary: During his travels a tourist goes to an inn, occupies a well-decorated room temporarily and enjoys to his heart's content every available thing in the inn without care, worry or attachment, and when he leaves the inn he leaves it without any pangs. In like manner, a Saint lives in this world of name and form, enjoys it without the least attachment and when he prepares to leave this world, he does so without the least concern. But a worldling is like an inn-keeper. The inn-keeper takes care of the premises and his establishment with great care and anxiety and is attached to so many things connected with his work. Being obsessed by this attachment, care and anxiety, he is unable to enjoy his own things. On the contrary, he is constantly courting troubles, tribulations and bondage.

Monday, 1st February, 1937.

(120) Neither can the rich nor the poor be truly religious. It is from the middle class that

the great spiritual giants and men of worldly genius spring up.

Commentary:- Opulence and dire poverty are, like the two poles, the two extreme states. As has been already said, purity, chastity, truthfulness, etc., are the very foundation upon which the whole structure of religion rests. Money is a great worldly power, but it is very hard indeed to keep one's poise with this power and to direct it in right channels. More often than not is this great power misused. It increases the egoism of a person, robs his mind of its power of sound discrimination and decision, and drags him to all sorts of sense-pleasures and evils. Very few can escape the allurements and evil influences of money and lead an ideal life. There are some honourable exceptions no doubt, but in the vast majority of cases we find degeneration setting in amongst rich men. Dire poverty also likewise impels a person to commit all sorts of heinous deeds. There are exceptions to this also; but generally, we see all sorts of evils such as debauchery, dishonesty, swindling, stealing, etc., prevalent among the poor. And the vast majority of Saints and men of worldly genius have sprung up from the middle class people.

Tuesday, *2nd February*, 1937.

(121) Supernatural powers without God-realization intensify one's miseries.

Commentary:- There are eight main supernatural powers and many minor ones. When a man makes headway spiritually, and the Kundalini Shakti ascends fully to the higher Chakras, one gets these different supernatural powers. For, these different powers work in different Chakras and when the Shakti ascends to the different Chakras and works in them, these powers manifest themselves. But the attainment of these supernatural powers does not mean that a man has attained Wisdom or God-realization. A Sadhaka (aspirant) exhibits these powers long before God-realization. We have five gross and five subtle senses. Any man enjoying any one of these senses without restraint is doomed. And to possess any one of the supernatural powers means to have all the sense-pleasures at one's command and it is no easy task to deny oneself these pleasures. It, therefore, often happens that Sadhakas feel tempted to make use of these supernatural powers and thus ruin their whole career and suffer hell-fire. So, supernatural powers without God-realization enhance the miseries of a man.

Tuesday, 2nd February, 1937.

(122) Loose talk is the result of free mixing. Fickle-mindedness and unsteady character are the effects of free mixing and loose talk.

Commentary:- The mind has no colour and no shape of its own. It takes the colour and form of the thing thought of. So, we are what our thoughts have made us. What we think that we become. We do not talk freely with a stranger. But when we mix with a person freely and establish close connections, we begin to talk very loosely. And this loose talk makes the mind fickle and unsteady. An unsteady mind is the cause of unsteady character also. Besides this, some people form the habit of mixing freely with different kinds of people and talking or discussing with them loosely. This habit makes the mind and character of a person loose and unsteady. For, the mind automatically imbibes the different good and bad qualities of the persons with whom one mixes and this, in turn, tells upon the mind and the character. People who talk loosely and are fickle-minded are not expected to be men of action. They are rather day-dreamers who waste their life in building castles in the air. For, they waste their energy in long and tall talk.

Monday, 15th February, 1937.

(123) Instinct works in human beings in both dreaming and waking states. It also works in children, in madmen and in animals. Reason works fully in a wise man and partly in an ordinary man. It also works in the dreaming state. It works at a very low ebb in idiots and in lower life; that is to say, its range of working is limited in idiots, young children, animals and insects. Reason fails to work in drunkards (intoxicated state) and in mad men. Intuition works only in a Saint, i. e., a man who has attained Nirvikalpa Samadhi. Intuition does not work even in a man of inspiration. For, an inspired man is not a man of Wisdom. He stands between a Saint and an ordinary man. Inspiration comes with the partial rising of the Kundalini Shakti to the head-centre, while Intuition comes only after the full rising of the Kundalini Shakti to the head-centre. A man of Intuition is a man of Emancipation but not so a man of inspiration. A man of inspiration is still a bound man.

Wednesday, 17th February, 1937.

(124) The spiritual path is long, weary and tedious. It requires great strength and courage to follow this path. Every success (tit-bits of success)

is speedily followed by a failure. But then, it is patience and perseverance (in failures) that makes up the gap and takes one safely to the Ultimate Goal.

Monday, 22nd February, 1937.

(125) All desires, thoughts, emotions, sense-activities and speech are the different acts of Prana. When these activities of Prana are checked and controlled, they are easily converted into Ojas Shakti (great mental power). And it is this Ojas Shakti that makes a man great and famous with gigantic will-power and great intellectual and mental enlightenment.

Sunday, 7th March, 1937.

(126) There is no difference between perfect discrimination and perfect concentration. These two are really the same in the end.

Commentary:– Discrimination means sticking to Reality by discarding unreal things. A man who has attained perfect discrimination holds the mind constantly in the Supreme Reality, that is to say, in perfect concentration. So, perfect discrimination and perfect concentration are the same.

Tuesday, 9th March, 1937.

(127) Ignorance is the main root of the tree of Samsara (the phenomenal world). From igno-

rance springs up the ego idea. With this ego idea, one desires for a variety of things seen and unseen, experienced and unexperienced. And these desires are the cause of all the troubles, tribulations, miseries and pains that one experiences in this world. So, cut off this main root of Samsara with the sword of Viveka and Vairagya, i. e., discrimination and dispassion. When ignorance is thus dispelled, the day of Wisdom dawns. It is then that a man of Wisdom perceives his own True Nature and his angle of vision of this phenomenal world changes completely, and he is no more troubled by sorrows.

Monday, 13*th June*, 1937.

(128) A long, continued and simultaneous enjoyment of the senses, without the senses and their objects as it were, is called Samadhi.

Commentary:– The bliss of Samadhi beggars description. It can only be felt. Words fail to explain this blissful state to others. The ordinary mind, intellect and imagination are too frail to grasp and realize its true significance. Anyway, this state can be experienced when the mind is pure, subtle and one-pointed and it is only those who have experienced it, that know what heavenly joy it affords. With all that just to form a rough idea of what this state really is one should feel that one is enjoying all the five gross and five subtle senses simultaneously as it were, and that this enjoyment is indefinitely prolonged. One should further presume that this enjoyment is without the senses and their objects. Such a feeling and conception will roughly give one an idea of the bliss of Samadhi.

Saturday, 17*th July*, 1937.

(129) Bhakti (devotion) and beauty is a rare combination. When a little of the former combines with the latter, it enhances the grace and charm of a person.

Commentary:- Bhakti and beauty generally do not go together. But when they do, the grace and charm of a person increases a thousand fold. Take, for example, a young beautiful maiden with a little of devotion. Now a little of this devotion combined with beauty and tender age enhances the grace and charm of the maiden and people generally take her to be the very embodiment of devotion. This rare combination of devotion and beauty acts like the presence in an assembly of a king and a queen with all their paraphernalia and may well be compared to the freshly blown rose bedecked with dew drops.

Wednesday, 4th August, 1937.

(130) The existence of Pure Consciousness, and all the inner bodily functions such as breathing, blood circulation, circulation of nerve-currents, etc., are the same in dream, dreamless-sleep and waking-states. In deep-dreamless-sleep-state one enjoys the bliss of the Atman (Self), but as a result of nescience one forgets it on waking up. In Samadhi, however, nescience gets destroyed and one enjoys the bliss of the Self unimpeded. In the highest kind of Samadhi all the bodily functions, external and internal, even breathing and heart-beatings, stop. The mind merges itself completely in the Self and what remains is the Self by Itself or the Ocean of Consciousness by Itself. Unlike in deep-sleep, one can feel the bliss of Pure Consciousness in Samadhi. A person overtaken by fatigue goes to sleep. There is not much difference between swoon, intoxicated state and deep-sleep-state. In all these states, one loses the ordinary consciousness and the mind merges itself in the Self momentarily. In these states ignorance is not destroyed and the Chitta (mind-stuff) does not merge. But in Samadhi all these are destroyed. So, Consciousness bereft of ignorance is Samadhi, and with ignorance, it is deep-sleep.

The activities of the mind in the phenomenal world through the gross body with the five gross and the five subtle senses is called the waking-state.

The activities of the subtle mind in the mental world through the subtle body and the subtle senses is called the dream-world or dream-state.

The causal body with the mind and intellect in their causal states and ignorance at their back is the deep dreamless-sleep-state.

The Supreme Consciousness by Itself, or the Spirit by Itself, or the Ocean of Consciousness by Itself without the mind; intellect, will, ego and ignorance is the state of Nirvikalpa Samadhi.

Saturday, 7th August, 1937.

(131) Bigotry is like a crow's attachment to its own young ones and its mercilessness towards the other young birds.

Commentary:- A crow loves and gets passionately attached to its own young ones. When their lives are in danger, the mother-crow is prepared to lay down its own life to save theirs. But in spite of that, it will mercilessly tear to pieces the young birds of other species. In killing those young birds, it feels not the least compunction nor the least pity for the sufferings of the innocent birds. In fact, it takes delight in doing so. In like manner, a bigot admires, loves and follows his particular religious creed fervently. He will not hesitate to give up his life for it, if necessary. And although he will be very kind and gentle towards the followers of his own sect however fallen and wicked they may be, he will have no tolerance and no sympathy for, and will be quite unreasonable towards the followers of other sects even though they may be good and noble Souls.

Sunday, 8th August, 1937.

(132) The dream of the Self is the day of the soul. When the dream ends, the day also ends.

Commentary:– The phenomenal world is nothing but a projection of one's own mind. Remove the names and forms of this universe; what remains is God and God alone. But the impure mind, through ignorance, sees multiplicity in place of Unity. The mind may be duped by the names and forms of the universe, this world may look real to the impure mind, but the Self which is only a witness of the mind is not duped and deceived by the evanescent things of the world. So, the things taken by the impure mind as real are taken by the Self as a dream only. In

Samadhi, one realizes the true nature of the Self and the so called dream of the Self comes to a finish and the mind becomes pure, one-pointed and merges itself in the Self. And along with this merging the day of the soul also comes to an end.

Monday, 16th August, 1937.

(133) As ripples and waves rise in the ocean, so do desires and thoughts appear in the mind.

Commentary:- The ocean remains calm and quiet when there are no ripples and waves. It is the ripples and the waves that disturb the still waters of the ocean. As ripples and waves are to the ocean, so are desires and thoughts to the mind. It is the desires and the thoughts that disturb the calm and placid state of the mind, and, added to that, dissipate its powers also. When desires and thoughts subside completely, the mind regains its pristine purity and strength, and one realizes the Self.

Tuesday, 24th August, 1937.

(134) Butterflies perish by their attachment to beauty. Bees die by their attachment to smell (sweet smell). Deer lose their lives by their attachment to sound. Fish perish by their attachment to taste. And elephants court death by their attach-

ment to the sense of touch. But in man all the five senses are equally and fully developed and he is attached to them all. How hard, then, is the state of man ? But, intellect in man is much more fully developed than in any other creature, and it is by its aid alone that one can check and subdue all the senses at will.

Commentary:– In lower life such as animals, reptiles and insects all the five senses are not fully developed as they are in man. For example, take butterflies, bees, deer, fish and elephants. In butterflies, the sense of sight is fully developed and the other four senses are comparatively suppressed. And getting attached to beautiful objects such as flowers, etc., they lose their lives. In bees, the sense of smell is fully developed, and bewitched by the sweet aroma of flowers, etc., they court danger and perish. In deer, the sense of sound is more highly developed than the others and enchanted by sweet sounds such as those of bells, etc., they come out in the open and lose their lives. In fish, the sense of taste is more fully developed and consequently it is through baits that they are enticed and caught. In elephants all the five senses are developed, but that of touch is much more so, with the result that their attachment to this sense makes an easy prey of them. But in human beings all the five senses are equally and fully developed and they are attached to all of them. We have seen that insects and animals perish by their attachment to any one of these senses. How can man, then, escape dangers and death and survive when, attached as he is to all the five, he is prone to fall a prey to each one of them? But man has got one consolation, he has been endowed with the power of discrimination. The discriminative faculty is very highly developed in man and by its aid, he can distinguish right from wrong, good from bad, virtue from vice, etc., and save himself from risks and pitfalls. He can also thereby check, restrain and conquer his mind and senses and avoid dangers and death. But a man who becomes a slave to sense-pleasures is a doomed man, worse off than animals and insects, and suffers eternal perdition.

Wednesday, 15*th December*, 1937.

(135) True and great Spiritual Teachers and Reformers supplement but never supplant.

Commentary:- In teaching a child, we make note of his previous knowledge and interests and start therefrom. It will be found futile to make a beginning otherwise. We should not presume that they have the capacity and the understanding of adults. If we do, and begin teaching them on that presumption, we shall be only retarding, nay even killing their mental growth and development. So it is with the material and spiritual growth of a person or of a nation. We must first understand the person or the nation and know the foundation on which we have to erect the superstructure. We must find out the channel through which the nation's life-current flows. We must comprehend the deficiency, the lacuna and the leakage in that life-current, mend it and make it flow smoothly and freely. Thereby alone can we elevate and uplift the nation. On the other hand, if we miss to do that and bring about sudden changes or introduce reforms which are alien to the prevailing spirit and capacity of the nation, we shall be only doing a great injury to the cause of the nation. Any reform blindly and abruptly enforced on a nation irrespective of the fact whether the nation is already prepared and fit for it or not will spell ruin and disaster. True and great religious Teachers and Reformers know this very well, and they, therefore, spread their timely teachings in the hope and belief that they will find a ready soil in the taste, tendency and capacity of the people to germinate and fructify and be not lost on them. And thus it is that they supplement but never supplant what a person or nation already knows.

Thursday, 16*th December*, 1937.

(136) Character depends on environment and environment, on past Karma (past live's actions).

Commentary:– One's development of character entirely depends upon environment, i. e., whether one is born of good or bad parents, in a rich and prosperous, or a poor and ignominious family, and has good or bad companions and society to move in. And birth, family, society and companions which go to the formation of one's character are entirely due to one's past Karma (past live's actions).

Friday, 17*th December*, 1937.

(137) A desire may be gross, subtle or causal and its force may be mild, middling or intense in kind.

Commentary:– When a desire works in the heart-centre and has not yet become a thought but one is conscious of that desire, it is in its gross form. When a desire leaves the heart-centre, and reaches the brain-centre, it becomes a thought.

All the imprints of past desires, thoughts, acts, events, etc., in an average man remain in the Chitta (mind-stuff) in their causal forms at the Muladhara Chakra. When the mind receives certain suggestions from outside and wants to know a certain past act or event, it refers to the Chitta for its past knowledge. And, when that knowledge of the thing desired is on the move between the Muladhara (anus centre) and the Anahata Chakras (heart-region) it becomes a subtle desire. The force of desire also varies. It may be mild, middling or intense in kind. A mild desire produces a mild thought and such a thought may not induce one to act and may be itself easily checked or controlled. A middling kind of desire produces a pretty forceful thought which makes one act; yet a little struggle would check that thought and contest the act. An intense kind of desire produces a very strong and forceful thought which makes one restless and impels him to act immediately. Intense thought can hardly be conquered by an ordinary person. It makes one dance like a puppet at its behests.

Wednesday, 26*th January*, 1938.

(138) The effort to reunite the scattered forces of the mind is called concentration. In deep concentration, one loses the idea of pain or

pleasure. In deeper concentration, the mind lives absolutely on one point and dissociates itself from the body and the senses. And in the deepest concentration, the mind merges itself fully in the Self and then, what remains is the Ocean of Consciousness by Itself.

Wednesday, 26*th January*, 1938.

(139) According to the nature of a desire and thought, the mind projects a subtle form in the brain-centre. Desire, thought and subtle form always go side by side. In Samadhi (Nirvikalpa Samadhi) alone, the mind is free from desire, thought and form. In the lower stages and before the attainment of Samadhi, one cannot think of God in His Formless Aspect. One must seek the aid of a form. The conception of God and His Form vary with different individuals according to their tastes and tendencies and purity and growth. The form conceived may be gross or subtle, but some kind of form is quite indispensable. People belonging to certain religious sects hate through ignorance, symbols and symbolisms adopted by some other sects. Their hatred and callous criticism only betray their religious bankruptcy. As a matter of fact, when a man or any sect has really advanced religiously he or it understands

this secret and bears true love and sympathy towards all sects, creeds, doctrines, etc., etc.

Wednesday, 26*th January*, 1938.

(140) This phenomenal world, this world of names and forms appear to be a real thing to a worldling and is taken as such in the waking-state. In a dream-state, the same worldling totally forgets the waking-state world, and the dream-world becomes to him a real thing. But, when he enters into the deep-sleep-state, he forgets both the dream-state world and the waking-state world. Then, neither the dream-state world nor the waking-state world have any value for him. A worldling experiences these three states everyday. A spiritual aspirant tries to perceive Unity in diversity. He tries to see God in and through every name and form of the waking-state world. So, a Sadhaka (spiritual aspirant) tries to perceive or see God as well as names and forms of this world in the waking-state. But a Vijnani (one who has attained Nirvikalpa Samadhi) sees only Unity in multiplicity. Even in the waking-state he sees God and God alone behind all the names and forms of this world. So, a Vijnani can never be a dupe to the senses, their objects and to the whims and fancies of the mind.

Wednesday, 9th February, 1938.

(141) Careless love develops into lust but lust carefully handled develops into pure love.

Commentary:- Take a young, beautiful person of your opposite sex and suppose you love that person with a pure motive and without any lustful desires. Suppose further that this love develops into very close intimacy and you both try to mix freely, talk freely and move freely even in seclusion, etc. Then, your pure love will vanish automatically in due course and lust will take its place and you will surely have a fall in the observance of celibacy. On the other hand, suppose you love a young and beautiful person of your opposite sex with lustful desires and motives. But if you watch your mind carefully, restrain your senses, and think pure, good and noble thoughts about the person loved and take necessary precautions about your talks, movements, etc., your lust will develop into pure love and you will not be in the least tempted by lustful desires and motives when meeting and talking to the person loved.

Thursday, 23rd June, 1938.

(142) It is the Gunas (Sattva, Rajas and Tamas) that differentiate and distinguish a man from a man, a woman from a woman, and a man

from a woman, etc. The understanding, character and actions of a person entirely depend upon the predominating Guna. And the working of these Gunas is the main cause of a man's perpetrating acts of vices or doing virtuous deeds which are the cause of happiness and misery in this world.

Friday, 24th June, 1938.

(143) Religion means God-realization. It is being and becoming one with the Infinity. This world of names and forms is nothing but a creation of the impure mind. Control the senses, control the mind and then, you will gather strength and realize your own True Nature. The scattered mind, the impure mind is the cause of misery and bondage in this world. Sense-pleasures dissipate the powers of the mind and make it impure.

Monday, 8th August, 1938.

(144) Intense love often develops into intense hatred and vice versa.

Commentary:– Take two friends who love each other intensely but then there arises some misunderstanding. Both of them do not yield, they do not mind each other and remain stubborn sticking to their own points of views. This small misunderstanding develops and the friends begin to hate each other. Then the very name and the very face which at one time gave them intense pleasure becomes the object of intense pain, disgust and anger. Thus it is that often intense love develops into intense hatred. Similarly, a person may hate another person very much. The very name of the person may produce feelings of anger and scorn in him. But, after sometime under certain favourable circumstances, they become friends, realise their mistakes, forgive and forget, and their association develops into very close intimacy and life-long bosom friendship. There are many instances of this kind of friendship having developed in this world.

Saturday, 20th January, 1939.

(145) Knowledge liberates and ignorance binds.

Commentary:- Ignorance of one's own True Nature is the cause of bondage, pain and untold miseries in this world. When knowledge dawns, and one understands the real nature of the Self, ignorance is dispelled and one attains liberation.

Saturday, 20th January, 1939.

(146) Tamo-Guna degrades and drags a person to lethargy and ignorance. Rajo-Guna

binds a person to action. Sattva-Guna leads a man to Wisdom. And when one attains Wisdom, one goes beyond the Gunas.

Commentary: - The nature of Tamo-Guna is inertia. When Tamo-Guna predominates it drags a person to lethargy and ignorance. Such a man degenerates and is in no way better than an animal. Rajo-Guna stands for activity. When Rajo-Guna predominates, it drags a person to action, pomp and show. Rajo-Guna brings both attachment and aversion to certain things. Sattva-Guna stands for light and dispels ignorance. When Sattva-Guna predominates, it leads a person to enlightenment. A Sattva-Guna mind becomes pure, holy, subtle and one-pointed. Such a mind becomes very powerful and God-realization becomes easy. When one attains Samadhi (Nirvikalpa Samadhi) and the mind merges itself in the Self, one escapes beyond the Gunas. Then, the three Gunas do not operate and one is said to be free from the actions of the Gunas.

Saturday, 20*th January*, 1939.

(147) Duality (Dwaita) is always beset with fear and Monism (Adwaita) with strength.

Commentary: - There is always a feeling of fear and discomfort when one sees another being or thing apart from one's own Self. And duality is perceived through ignorance and an ignorant man can never be happy and brave. On the other hand, when one perceives only One Thing everywhere and in everything, and knows that that One Thing is his own Self, there remains no cause for fear. And a fearless man moves about freely, a host in himself.

Saturday, 20th January, 1939.

(148) Always keep your aim, and the ideal very high.

Commentary:-Our efforts may be mild, middling or intense in kind. And their force differs in proportion to the nobility of our aim and ideal. A student whose aim is only to pass an examination will try to get through the same by hook or crook and with little effort. But an ideal student will be spurred to action by high ideals of life and citizenship and he will mould his character on a strong and sound basis and ultimately become a great man. A merchant whose aim is only to amass some thousands or lakhs of rupees will make an effort in a middling way while one whose aim is to get some crores of rupees will make efforts in a more intensified way. When we keep the aim and ideal very high we strive to attain it with fervour and even if we fail to attain our cherished ideal, we make good progress. In the same way, a spiritual aspirant who aims to reach the highest Samadhi (Nirvikalpa Samadhi) works without rest or respite and, even if he fails to attain or reach those dizzy heights, he makes great spiritual advancement. On the other hand, a man whose aim is only to gain titbits of spiritual success, does not put in his very best efforts and as such does not and cannot make headway spiritually. We should, therefore, always keep the aim and the ideal very high.

Saturday, 20*th January*, 1939.

(149) He who knows the right use of Kamini (lust) and Kanchana (gold or money) is a great hero.

Commentary:- Kamini (lust) and Kanchana (gold and money) are the two dreadful alligators that catch and devour a man in the ocean of Samsara (this world). The vast majority of men and women get attached to these two. All the stress and struggle of this world and all the troubles and tribulations that a person undergoes have their root cause in Kamini and Kanchana. It is very difficult to conquer them and to make a proper use of them. Very often and mostly people misuse two things and suffer bondage and hell-fire. It is beyond the scope and power of an ordinary man or woman to use them properly. He who can handle these two things in the right way is really a great hero.

Saturday, 20th January, 1939.

(150) Money is a great worldly power and Tyaga (renunciation), a great spiritual power. But, the worldly power is inconstant and ever changing and is liable to be stolen or otherwise taken away in contradistinction to the spiritual power which is constant and ever the same.

Commentary:- Money is a very great worldly power. In the material world one can do anything and everything with its aid. Even a street beggar will, in due course, be honoured and worshipped if he is able to make plenty of money. With money one can command all sorts of worldly pleasures and comforts. All the same, riches have wings and all the pleasures, comforts and worship that money can buy are short lived. We often see the spectacle of a rich man today bereft of his wealth and reduced to poverty and misery tomorrow. Like money in the physical world renunciation is a great power in the spiritual world. A man of true renunciation has nothing to fear.

He has no wants. He moves about freely enjoying great peace of mind and feeling unlimited strength in his unwavering faith in God. This strength and this tranqulity of mind know no ebb or flow. And no body can disturb or rob him of this spiritual wealth. A man of true renunciation is most powerful in spite of his possessing nothing and this power is constant and ever the same.

Saturday, 20th January, **1939.**

(151) Every being will be great one day.

Commentary:- There is life and energy everywhere and in everything. The atom of today will evolve and become an insect of tomorrow. And the same insect will develop into a man in course of time. An insignificant man of today will be a great hero or a great Saint after some births. The aim and end of life and its highest evolution is the attainment of Moksha or Freedom. A Saint is one who has attained Freedom or God-realization. This is the highest evolution of human birth. Every being must attain Freedom one day or the other. It is only a question of time. It is through human birth alone that one can attain Moksha. Even the gods and goddesses must take human birth to attain Moksha. A being can never attain

Moksha through lower births. And a man who attains Moksha becomes the greatest of human beings. Thus it is true to say that every being will be great one day.

Monday, 22*nd January*, 1939.

(152) Forgetting their differences and quarrels men unite in death and in danger.

Commentary:- In ordinary times the sons of the same parents may quarrel with one another and may be even at daggers drawn. But, when there is misfortune or death in the family, or when the whole family is faced with a grave comman danger, the brothers forget their differences and grievances and unite. Take a nation with numerous warring creeds and sects. In ordinary times the members of these different sects and creeds may hate another, may quarrel with one another and may even give one another no quarter. But when the country is passing through a crisis or is in imminent danger of foreign invasion and conquest, these very warring creeds and sects forget their differences and quarrels and unite to fight the common enemy. Thus it is that men unite in death and in danger.

Monday, 22nd January, 1939.

(153) The holiest of the holy temples is the heart of a devotee; the holiest of the holy places of pilgrimage is the company of the Saints; and the holiest of the holy books is the talk or sermon of the Wise (men of Wisdom or God-realized men). The greatest purifier is the name of God, and the greatest gain is God-realization.

Monday, 22nd January, 1939.

(154) In happiness, time flies like lightning but in misery and in sorrow, it creeps slowly like a snail.

Commentary:– When one is happy, one wonders how time passes away so quickly. One always feels that one has not had enough of it, and that it has flown like lightning. But, when the same person is in danger, in misery or in sorrow, every second appears to him to be an hour. It becomes too difficult for such a man to pass his time, and every minute becomes very long, tedious and irksome.

Tuesday, 23rd January, 1939.

(155) Sannyasa consists in and entails constant wakefulness. It is like walking on a razor blade.

Commentary:– A careless man and one who is lethargic and idle can never become a true

Sannyasi. Sannyasa is constant wakefulness. A Sannyasi is always alert. He has to keep his senses and mind under restraint under all circumstances and at all costs. How can a careless and intert man ever control his desires, thoughts and senses ? And a man who cannot exercise control over his mind and senses, how can he ever hope to be a Sannyasi ? The life of a Sannyasi is aptly compared to walking on a sharp razor blade. A little carelessness on his part will injure him badly, and ruin his whole career.

Tuesday, 23*rd January*, 1939.

(156) Perfect seclusion is in the mind only.

Commentary:- Absolute seclusion cannot be had anywhere in this world. A man may leave his hearth and home, his kith and kin and retire into a deep forest to live inside a cave, but if his mind is impure and restless, he will never have any seclusion. His mind will be revolving round sense-pleasures and worldly thoughts and objects will be filling his mind and tormenting him. On the other hand, a man may live amidst crowds and amidst sense-pleasures, but if (i) his mind is pure, (ii) he has control over the mind and the senses, and (iii) he knows how to detach himself from the senses and their objects, he is actually in perfect seclusion. Thus, real and absolute seclusion lies in the mind only.

Tuesday, 23rd, *January*, 1939.

(157) Face the devil.

Commentary:- Face the difficulty manfully and it will fly. Never be afraid of facing difficulties and dangers as they come. Never try to run away from difficulties. Never sit with folded hands and weep when in danger. The weak have no place in this world. The timid cannot have a safe existence. They must go to the wall one day. The more one tries to avoid and fly away from pain, danger and difficulties, the more do they follow him like hounds. Take the case of a strong dog. When a number of half starving street dogs bark and run at it, it gets frightened and tries to run away. Seeing this, the street dogs chase it with bitter howlings. But when after running for a distance, this dog summons courage and turns back and faces the street dogs boldly, they in their turn, get frightened and take to their heels. Likewise, when you face difficulties and dangers manfully, they disappear like vapour.

Tuesday, 23rd *January*, 1939.

(158) An impure mind often betrays a man. So never trust your own mind and the senses.

Commentary:- An impure and uncontrolled mind often betrays and deceives a man. It gets attached to the senses and their objects and undergoes changes constantly. It flies from one sense-object to another indiscriminately. An uncontrolled and impure mind likes to be easy-going and indolent. It does not follow the right and noble path but goes astray. It also shirks work and responsibility. You will, therefore, be well advised not to trust your own mind and the senses and get duped by their whims and fancies. Keep a constant watch over the mind and the senses and exercise a strict check and control over its wanderings. Sit tight upon the senses, restrain them and guide them along the right path. Then, and then alone you will be able to save yourself from pit-falls, and dangers.

Tuesday, 23*rd January*, 1939.

(159) A pure and well-trained mind is one's best friend and guide.

Commentary:-As we have said, an impure and ill-trained mind generally betrays one and acts as one's enemy. But a pure and well-trained mind serves as one's best friend and true guide. In advanced spiritual stages one need not go in search of a Guru for guidance; one's own pure mind will act as such.

Tuesday, 23rd January, 1939.

(160) There is no religion without the observance of the rules of Yama and Niyama.

Commentary:– Yama and Niyama are the moral codes like truthfulness, non-killing, non-stealing, celibacy, non-receiving of gifts conducive to luxury, purity (internal and external), contentment, austerity, study, self-surrender or devotion to God, etc. An aspirant must observe these rules in thought, word and deed. These moral codes are common to all religions and the entire superstructure of religion rests upon these rules as foundation. A religious man who is not established in truth, kindness, chastity, etc., can never make even an iota of spiritual progress. Hence there is no spiritual progress for a man who does not establish himself in and observe the rules of Yama and Niyama. In fact, there is no religion without their observance.

Tuesday 23rd January, 1939.

(161) Power is something very difficult to assimilate and to handle properly.

Commentary:– Power is a very dangerous thing and it is very diffcult to handle it properly. It is just like a rich delicious dish to a weak and dyspeptic patient. The dish is a temptation to the patient though he can hardly digest it. Every human being likes and loves to wield power. But in the vast majority of cases, it is misused. Only a great hero can handle power properly. Supernatural powers are great lure in the spiritual world, and Sadhakas or spiritual aspirants, tempted by these powers, make use of them, and ruin their whole career and suffer eternal perdition.

Tuesday, 23rd January, 1939.

(162) Life means perception of Dwaita or duality.

Commentary :- In Adwaita (Monism) one perceives only One Thing, i. e., the Thing in Itself and there is no room for any other thing. The ideas of subject, object and knowledge merge themselves completely into one and one cannot have the body idea in this state. In Nirvikalpa Samadhi the mind, intellect, will, ego and Chitta (mind-stuff) merge themselves in the Self. But all of them work before the attainment of this Samadhi. To know a thing or to perceive a second thing is to be below the state of Nirvikalpa Samadhi and that state is Dwaita (duality). Life exists only in Dwaita. For, when a man attains

Nirvikalpa Samadhi he remains in that state for twenty-one days only and then leaves the body dead for ever. But great Souls who have a Divine Message to impart come down from that dizzy height, retain the purified ego and then work for the uplift of the suffering humanity. Even after the attainment of Nirvikalpa Samadhi when a great Soul retains the purified ego, the body idea, etc., it will be clear that Dwaita prevails and life cannot exist without the perception of duality.

Tuesday, 23rd January, 1939.

(163) Childhood is innocent, simple, pure and charming; youth is proud, daring and mischievous; manhood is struggle, care, bondage, and pain; and old age is depression, weakness, disease, decay and death.

Commentary:– Children are always innocent, simple, pure and charming. "Heven lies about us in our infancy", says Wordsworth. They are untainted with pecks of worldly desires or carnality. They are free from worries and cares and from the sting of egoism. But when a child grows up and becomes a strong and stout youth, his bodily strength and vigour, and an optimistic view of life make him proud and daring. Besides, he is often mischievous like a young restless monkey. When that young man, in turn, attains manhood, and embraces a householder's life and begets children, he has to struggle hard to make a decent living, to maintain his family and children, to retain his prestige, and to win name and fame, etc. So, his life is burdened with worries, anxieties, cares, bondage and pain. When he attains old age his bodily vitality diminishes, his mind becomes weak and fickle and he does not find himself equal to the world and its problems. Then he loses all hope and is overtaken by pessimism. And at this age he is prone to diseases of all sorts, decay of various organs and powers and, finally, to the solace-giving embrace of death.

Wednesday, 24th January, 1939.

(164) As the beautiful flowers and the ugly prickly thorns come out of the same rose-plant, so do all the pairs of opposites come out of One and the same Essence.

Commentary:– From a rose-plant we get thorns as well as the most beautiful flowers. The plant is the same but there are two different products. Likewise, goodness and evil, pain and pleasure, etc., all come from the One Supreme

Energy. As we have said elsewhere, creation is caused by Prakriti (the Creative Power of God), and Prakiriti Shakti consists of the three Gunas (Sattva, Rajas and Tamas), which produce manifold effects such as goodness and evil, pleasure and pain, etc., etc.

Wednesday, 24th January, 1939.

(165) Thought of tomorrow is the cause of much worry and anxiety.

Commentary:– The thought of tomorrow such as where shall I go ? What shall I eat ? etc., brings about planning. This planning and such thoughts rob a man of his peace of mind and make him restless and uneasy. The best thing to do is to depend fully upon God and to avoid planning, i. e., not to live either in the things of the past or of the future and to be indifferent to the things of the present. Contentment alone can give a man peace of mind and happiness.

Friday, 26th January, 1939.

(166) Tepid feelings while away the time while sincere feelings make one act immediately.

Commentary:– You see a poor helpless man in a street suffering or ailing from some disease. If you feel for the person and your feeling is genuine, you will not keep quiet and waste any time in mere lip-sympathy. On the other hand, you will try to help the man and alleviate his sufferings by all means in your power. Such is the case with all our undertakings. If we sincerely feel for our parents, wife, children, kith and kin, and for our nation, we can never keep quiet when we find them in danger or when a certain action is demanded of us. When our feelings are insincere and tepid, we will not act but try to while away time in idle talks and lip-sympathy which cut no ice. These fine and polished words are nothing but hypocrisy and weakness. They mean nothing whatsoever.

Friday, 26th January, 1939.

(167) It is name and form that change but not energy and matter.

Commentary:- Names and forms undergo change constantly. But matter and force or energy which are the causes of names and forms do not undergo any change. The sum total of Cosmic Energy and matter is always the same. It can neither be increased nor decreased.

Saturday, 27th January, 1939.

(168) The relationship between a Guru (teacher) and a disciple may be formal, or in spirit, or it may be both.

Commentary:- An aspirant after Truth or God-realization may go to a Saint, take initiation, do service unto him and become a formal disciple without being able to follow his instructions or preachings. Another man may not go to a Saint. But if he has read his teachings, puts them into practice and becomes his great admirer, he becomes his disciple in spirit. A third man may go to a Saint, take instructions from him, render personal services unto him, and put into practice his preachings. He thus becomes a disciple of the Saint both formally and in spirit.

Monday, 30th January, 1939.

(169) Every sound is in time, space and causation.

Commentary:- Every created thing, gross or subtle, comes into existence at a particular time, exists for a certain length of time and then it exits. Likewise, though every sound is a subtle thing, it has a beginning, it has an existence, and it has an end too. The coming of a sound into existence indicates time, its time of continuity indicates space and its end or exit indicates causation.

Tuesday, 31st January, 1939.

(170) Every thought has a subtle form and every subtle form is in time, space and causation.

Commentary:- Every thought produces a subtle form in the brain-centre. Without the projection of the subtle form in the brain-centre, the knowledge of the thought is not reflected. Every understanding of a desire and thought is connected with some subtle or mental image of the desire and thought. And every such mental image has a beginning, it exists for a while and then it disappears. The coming of the mental image into existence according to the nature of a desire and thought indicates time, its continuity indicates space and its end indicates causation. But, this conception of time, space and causation is not in the gross sphere but in the subtle one.

Monday, 6th February, 1939.

(171) Every dream is in time, space and causation. But the idea of time, space and causation in the dream-state differs completely from that in the waking-state.

Commentary:- The dream world, dream objects and the dream experiences have a beginning, have an existence and lastly have an end too. The coming of a dream into existence indicates time, its time of duration indicates space and its exit indicates causation. So, every dream, and a dreamer's experiences are in time, space and causation. But the conception of time, space and causation in the waking-state is quite different from that of the dream-state. They do not tally.

Monday, 6*th February*, 1939.

(172) The force of a desire and of a thought for anything or for any sense-enjoyment differs in proportion to the purity or the impurity of the mind (as per the predominating Guna).

Commentary :- When Tamo-Guna predominates in a person, the mind lives in low mundane things. Then, the desire for sense-enjoyments is very strong. And such a man cannot check and control his mind and senses, and abstain from gross sense-pleasures. When Rajo-Guna predominates, the mind is active and the force of a desire for sense-enjoyment less strong than in a Tamo-Guna mind. And if such a person discriminates and makes a hard struggle, he can check and control the desire for gross sense-enjoyments. When the mind becomes pure, subtle and one-pointed, and when Sattva-Guna predominates in the mind, all desires lose their force and even if they do appear for sense-enjoyments, they are powerless and can be easily checked and controlled at will so that a Sattva-

Guna man can abstain himself fully from all kinds of sense-enjoyments. The binding force of a desire and that of a thought for sense-enjoyments under the influence of the three Gunas are in a gross, subtle or causal form and in an intense, middling or mild degree.

Monday, 13th February, 1939.

(173) Love for love's sake or to love God as one's own Self is the highest and noblest kind of love.

Commentary :- Love is of different kinds and of different degrees also. Of all these kinds, love towards one's own Self is the highest kind of love. When the idea of one's own self is missing, there is no possibility of love. One loves another being or thing with the idea of this little "I or ego" before one. However great one's love and attachment to another being may be, however devoted one may be to God, there remains the idea of "I" at the back of one's mind born of selfishness and certain expectations from God. And such a selfish love can never be pure and ideal. On the contrary, when one thinks of God as one's own Self and loves Him as such, all kinds of expectations, and all traces of selfishness vanish. Such a kind of love and attachment to God is really the purest and the noblest.

Monday, 13th February, 1939.

(174) The force and meaning of a word varies according to the way it is used.

Commentary:- Let us, take the word "fool". Suppose a baby, just picking up certain words, uses the expression "you fool" for one of its parents. On hearing this expression uttered by the baby as a half articulate prattle, the parent enjoys a hearty laugh and hugs the baby to his bosom. The same word used by a husband for his wife by way of a jocular remark over some of her silly mistakes will put the wife out and make her feel a little uneasy, but, more often than not, it will draw a smile from her. But if the husband uses the same word in an angry tone, the wife will certainly get irritated and will protest vehemently and may even retort and retaliate. But when the same word is used by another man in an angry tone, the abused person may go to the extent of administering a blow in return. So, the force and meaning of a word changes according to the way it is used.

Monday, 13th February, 1939.

(175) What we call fate and effort are both at work. But, whichever becomes stronger dominates over the other and suppresses it.

Commentary:– Cause and its effect, or Karma and its Phala, cannot be avoided. They always go together. What one sows that one reaps. Our present weal or woe is the effect of our past good or bad acts. But it is not fate alone that works in the life of a man. There is another thing called right effort. By right effort one can overcome fate. A man must not depend wholly on fate alone and pass life quietly without any effort. In fact, it is not at all possible to do this. Fate and right effort are like two rams fighting each other. If the ram of fate gets stronger, it defeats the ram of right effort and the man becomes a fatalist. On the contrary, if the ram of right effort wins, the man applauds right effort and laughs at the fatalists. But if the ram of fate and the ram of right effort are equally poised, the man passes his life in a struggle.

Wednesday, 15th February, 1939.

(176) Desires rob the intellect of its right function and bring about confusion and bondage. This confusion of intellect is the cause of all troubles and tribulations in this world.

Commentary:– Every desire and thought for the possession of anything or for enjoying any sense-object brings confusion in the normal function of the intellect. When the intellect works in an abnormal or subnormal way as a result of the sting of a desire, one misses facts and comes to wrong conclusions. Besides this, every desire dissipates the powers of the mind and intellect making them very weak. And improper understanding and wrong conclusions induce one to perpetrate evil and sinful deeds which cause untold troubles and tribulations in this world.

Wednesday, 15th February, 1939.

(177) Under the intoxication of sense-pleasures one becomes devoid of reason.

Commentary:- When a person sees a beautiful object, he admires it, loves it and gets attached to it. In the initial stages of his love he is not wholly deprived of his reasoning power. But, when he gets too much attached to the object of his love, he completely loses the power of discrimination. At such a time, even if one were to offer sound advice and show the right path, one's efforts will all be in vain. The man who loses the power of discrimination acts irrationally and there is not much difference between his acts and those of an insane man. An irrational man, to all intents and purposes, acts like a mad man, *Thursday, 16th February,* 1939.

(178) Some people call themselves Brahmajnanis and do sinful acts. For every such act they put forward the theoy of Prarabdha Karma, and say, "Even in doing evil acts we are not doing anything. It is the Gunas that work, etc." We will do well, therefore, to know the true nature of a Brahmajnani to form a correct estimate of these remarks.

A Brahmajnani is one who has attained Brahmajnana (Wisdom of the Self). True Brahmajnana can be had only after attaining Nirvikalpa Samadhi. Nirvikalpa Samadhi and Vijnana (True Knowledge of the Self or God-realization in Its Impersonal Aspect) go hand in hand. To attain Nirvikalpa Samadhi and Brahmajnana, one must observe Brahmacharya continuously in thought, word and deed and get established in Brahmacharya. Men and women who do not observe strict Brahmacharya, can never attain Nirvikalpa Samadhi. Not only that, such persons are not fit even to hear of subtle things and of the Absolute Truth. And even if they do hear or read about the Absolute Truth, they cannot grasp and understand It. For this very reason Jesus says, "Cast not pearls before swine." When a person attains Nirvikalpa Samadhi and Brahmajnana, all desires and all sins are destroyed completely and automatically. With the least tinge or trace of desire and sin, no one can attain Nirvikalpa Samadhi and Brahmajnana. After Brahmajnana a man goes beyond the three Gunas (Sattva, Rajas and Tamas) beyond all evils and beyond the working of Prarabdha Karma which has no meaning in his case. When a Brahmajnani comes down to relative consciousness from the state of Nirvikalpa Samadhi, he sustains the body with the help of the purified ego. But he can, all the same, forget the body, dissociate the mind from the body and senses and enter into Samadhi at will. As such, he is not attached to the body and the senses. That is why it is said that a Brahmajnani has no body. Now this statement should not be taken too literally. It only means that a Brahmajnani is not attached to his body and therefore, can forget it and get detached from it at will and without much effort.

For a man claiming to be a Brahmajnani, therefore, to engage himself in evil and sinful acts is nothing short of monstrosity. The hypocrite deceives others and deceives himself. A beggar may appear in the robes of an emperor (in a drama) and he may be taken as such so long as he wears that garb. But no sooner is the drama over than the beggar goes to the street with his begging bowl. But for a real emperor to go for begging is self contradictory. Likewise, for a man calling himself a Brahmajnani to perpetrate evil and sinful acts is nothing but fraud and roguery which must be suitably dealt with. Some other so-called Brahmajnanis say, "It is the Prarabdha Karma that acts. It is the Gunas born of Prakriti that act. Even by doing every act, I am not doing anything. It is the mind—it is the senses that work. I am not doing any work. I am the Atman, the Self. And Atman is only the witness of body, etc." To be frank, this view is the surest path to eternal damnation and perdition. It is the easiest way to ruin one's whole career. In the first place, a perfect dancer can never take a wrong step. A thirsty traveller does, on seeing the mirage for the first time, run after it to quench his thirst. But, when he understands what the mirage really is, he gives up running after it as futile. After getting knowledge of the real nature of a mirage, he is not duped and misguided by it. In like manner, an ignorant man does take this world of names and forms as real and runs after it. But, when he attains Brahmajnana, his ignorance and the illusion of this world disappear. Then, he is not at all misguided by worldly names and forms. Behind all these names and forms he sees only One Thing, God and God alone. Such being the state of a Brahmajnani, how can he ever get attached to the senses and their objects? How can such a man beget children or do evil acts? It is foolish, nay criminal to expect that a Brahmajnani will do such things.

The expression Prarabdha Karma has no meaning in the case of a Brahmajnani. A Brahmajnani is beyond the grips of the three Gunas and the body idea. Being a perfect master of the senses and the mind, he can never be a slave to them. He has the power to drag his mind from the body and the senses at will and enter into Samadhi. Even normally, only a small portion of his mind works the body and the senses while the major portion lives in God. Such being the case, how can such a man get attached to the senses and perform filthy acts?

After attaining Nirvikalpa Samadhi or Superconscious State, how can a Brahmajnani come down to relative consciousness and work the body, senses and the mind as an ordinary individual? Only a few can come down from those dizzy heights. It is only those that have a Divine Message to impart to the world that come down in a most inscrutable way. And since this coming down to relative consciousness cannot be exactly accounted for, the theory of Prarabdha Karma is propounded to explain the inexplicable. As a matter of fact, Prarabdha Karma has nothing to do with a Brahmajnani.

Lastly, It should be clearly understood that the body and the senses by themselves cannot work if the mind is not attached to them. And the mind itself cannot work if there be no ego idea. To work any of the senses, there must be present the ego idea and the desire to enjoy that particular sense. If the body and the senses were to work by themselves without the aid of the mind and the ego, the body and the senses must be working in sleep also (Physical acts such as eating, drinking, walking, etc., and subtle sense-functions such as smelling, hearing, seeing, etc.). But we find that in deep-sleep-state none of these functions take place. This is a clear proof to show that until and unless the ego and the mind get attached to the senses and the body, the latter two do not work by themselves. Thus for a man calling himself a Brahmajnani to engage himself in sinful acts and to ascribe them to the action of the Gunas born of Prakriti are nothing but hypocrisy.

In conclusion, when a man comes down to relative consciousness, after attaining Brahmajnana he retains the purified ego and carries on the normal functions of the body, such as eating, drinking, walking, speaking, etc. But he can never beget children, nor can he do any evil and sinful acts. For, it is the sex-energy that is being converted into spiritual energy. It is the sex-pleasure that is being converted into prolonged spiritual Bliss or Brahmananda after the attainment of Samadhi. Why should such a man eat filth like a hog when he has plenty of delicious dishes to partake of? Besides, untill and unless the Kundalini Shakti (Please refer to author's books, "*The Primal Power in Man or The Kundalini Shakti*", and "*The Way to Peace, Power and Long Life*".) rises up fully to the Visuddha Chakra, i. e., the fifth Chakra at the region of the throat, one cannot establish oneself in perfect Brahmacharya. And, when once the Shakti rises up fully and reaches the fifth Chakra, It can never come down to lower Chakras. One can carry on sexual functions only when the Kundalini Shakti remains and works in the lower four Chakras. But, when It ascends fully to the fifth Chakra, sexual function is impossible; for then there will be no secretion and discharge of semen. The gross semen gets converted into Ojas Shakti (great mental and spiritual power). For such a man the angle of vision of this world changes and his mind constantly lives in Divine Contemplation. When the Kundalini Shakti reaches the seventh plane, i. e., Sahasrara one attains Nirvikalpa Samadhi. After attaining Nirvikalpa Samadhi, when a man comes down to relative consciousness, he brings the Kundalini Shakti down to the region of the sixth Chakra or at the most, to the region of the fifth Chakra and such a man is almost dead to the world and to the cravings of the body and the senses. Such being the case, how can you expect a Brahmajnani begetting children and doing so many other weak and wicked deeds? It is impossible to expect any such thing from a Brahmajnani.

Thursday, 16th February, 1939.

(179) There is no absolute Pralaya (Complete dissolution or destruction) in Infinity. There is Pralaya in the worlds and such Pralaya is going on constantly in Infinity like the creation and destruction of bubbles in a vast ocean.

Commentary:– Infinity has no beginning and no end. It is limitless. Creation, preservation and destruction are going on constantly in Infinity without rest or respite. To say that creation began at certain time and it will end at a certain time is to limit the Limitless. A limited thing can never be called Infinity. The innumerable worlds that are in Infinity have each a beginning and an end. This beginning and this end (Pralaya) of worlds are a constant feature in Infinity like innumerable bubbles on the surface of a vast ocean, i. e., some bubbles spring up, some remain, and some others get destroyed. Likewise, creation, preservation and destruction of innumerable worlds are constantly going on in Infinity, but there can never be absolute Pralaya in Infinity. That the whole Universe or Infinity will be destroyed at one time is an erroneous view.

Thursday, 16th February, 1939.

(180) The word "Creation" is a misnomer. From this word one gets the idea that a thing which was naught came into existence at a certain time. Something can never come out of nothing. It is the Prakriti Shakti (the Creative Power of God or of Brahman) that evolves as mind and matter. So, the world or worlds are the outcome of the Power of Brahman. There is no difference between God and Its Shakti (Power). Take, for instance, the different ornaments made of gold.

An infant fails to perceive gold of which the different ornaments are made and takes the names and forms of the different ornaments as real. But, an adult sees both gold and the ornaments, and he knows well that the ornaments, their names and forms are changeable and false, and the only reality is gold. Without gold these different ornaments could not come into being and when the different names and forms of these ornaments disappear, there will still remain gold. In the same way, the world of names and forms cannot exist without God. The world is not different from God. Remove the names and forms of this world; what remains is God and God alone. An ignorant man takes the names and forms of this world as real and forgets God, the very cause of this universe; but a Jnani (a man of Wisdom) sees God first and then the names and forms which owe their existence to God. An ignorant man or a spiritual aspirant ascends towards Truth negativing everything, i. e., saying Neti, Neti (not this, not this). But when he realizes God, he descends saying Eti, Eti (it is this, it is this). After God-realization, one sees God in everything. Then, one finds no difference between God and the world. So, the whole universe is nothing but God Itself, and it cannot exist apart from God. The universe appears along with God. There was never a time when Brahman (God) was naught and there shall not be anytime when Brahman will be naught. It is so also with this universe. Such being the case, to ask when creation began and when It will end is like asking When God was created and when It will die. Such a question is quite absurd. Thus the effort to find out the origin and the end of this universe is nothing but ignorance per se. The Atman (Self) is ever free, without a beginning and without an end. It has no birth, no growth, no decay, no death, no sex and no caste nor creed. Through ignorance does man identify himself with the perishing body to think that he has birth, growth, decay, death, sex, etc. But, when the same man discards ignorance, realizes Truth and identifies himself with the Atman, he perceives that the idea of bondage or Freedom, life or death, etc., has no meaning whatsoever and that He was not at all bound by anything; and there never was a time when He did not exist and there never shall be a time when He will not exist. So, the queries regarding creation, such as when, why, etc., are the queries of the ignorant and not of the Wise. When a man attains Samadhi none of such questions arise in his mind, that is to say, such questions have no meaning for him at all.

Sunday, 19*th February*, 1939.

(181) A man in fortune, i. e., with name and fame and in favourable circumstances is like a boat going down-stream aided by a strong wind. But, one in misfortune or adverse circumstances is like a boat going up-stream against strong water current and gale.

Commentary:- Fortune turns like a wheel. It is never constant. It is invariably followed by misfortune. So that the circle becomes complete only when they alternate. "If summer comes, winter cannot be far behind" says the poet. In fortune a man has wealth, name, fame, good mental and physical health, etc. Life, then, seems to be very smooth and happy like a boat going down-stream at full speed aided by water-current and a favourable breeze. But, when misfortune comes one loses hope, peace of mind, money, name, fame, etc. Everything loses its charm for him and life itself becomes miserable. The life of a man under such adverse circumstances can well be compared to a boat going up-stream against a strong gale and water-current.

Tuesday, 7th March, 1939.

(182) Sound is a force which can be felt according to its intensity.

Commentary:- It is force that produces a sound. Again, it is force that carries a sound Without some force, there can be no sound. When we strike a stone against another we see fire, a manifestation of force. Similarly before hearing a thunder, we see lightning. In like manner one can feel the force of even a low sound with a pure and well-concentrated mind. When we hear a distant cannon roar, we observe the shaking of corrugated sheet roofs. This clearly demonstrates the force of a loud sound. When the mind becomes pure, subtle and one-pointed, one can easily perceive the force of sound waves when a radio set is on. This force can be felt even while sitting at a distance of ten feet from the operating radio.

Saturday, 14*th April*, 1939.

(183) So long as one has a body and the body idea, as also the ideas of disease and death, one cannot be an athiest. As a matter of fact, there cannot be any athiest in this world. Through ignorance one may deny the existence of God and not use the word "God" but in

one's heart of hearts one feels that there is some Supreme, All-powerful Power which controls and guides one constantly in this world. While denying the existence of God one is invariably led to declare that there is some Force or Nature or Spirit which controls one. All these are, in fact, the different names of the same Being generally termed God.

Friday, 1st. December, 1939.

(184) As a sheath is to a sword, so is the body to the Soul.

Commentary:– The purpose and use of a sheath is only for the protection of a sword. A sheath without a sword has no value. In like manner, the body is meant only for the sake of the Self. A body without the Self has no value and it cannot survive. So long as the Soul lives in the body, the latter survives. So, the aim of the body is for realization of Self and so long as this purpose is not fulfilled the body must be protected or preserved carefully.

Sunday, 7th January, 1940.

(185) Pride is of a variety of forms, viz., there is pride of birth (birth in a certain rich or noble family), pride of parentage (birth from a

famous mother or father), pride of caste, pride of wealth, pride of youth, pride of beauty, pride of name and fame, pride of success, pride of nationality, pride of intellect, (of being called an intelligent man), pride of dress, etc. All these kinds of prides drag a man down, bind him and mislead him. A proud man's intellect works abnormally or subnormally and such a man lives away from Truth or God.

Sunday, 7*th January*, 1940.

(186) Creation is in time, space and causation. The idea of time, space and causation is in the mind only. Hence mind is greater than all the created things of the universe.

Commentary :- The whole universe of names and forms both gross and subtle has a beginning; every name and form exists for a while and then it perishes. The coming of a thing into existence indicates time, the period of its living indicates space and its exit indicates causation. The idea of time, space and causation lives in the mind only. Without mind we do not understand or comprehend anything. Before creation, the Creative Power of God becomes the Cosmic Mind and then only begins creation. Thus, of all created things, mind is the first and foremost and the most important.

Friday, 12*th January*, 1940.

(187) Every sound has two kinds of subtle forms, viz., the sound-form and the meaning-form.

Commentary:- Every sound has two kinds of subtle forms, viz., the sound-form and the meaning-form. A round stone or ball falling on the ground produces a round form. When a stick falls on the ground it produces a long form. Water-fall produces a long continued form. A falling tree or a cannon roar produces another kind of form. Along with a noise or sound the mind receives this subtle form, and approaches the mind-stuff (Chitta) for the knowledge or meaning of the sound heard and then, along with this meaning, it projects the object. This projection of the object is the meaning-form. For example, you hear the sound of a falling football. At first you get the sound-form and gather the knowledge of that particular sound-form from Chitta. It is then that you understand that some body has thrown a football on the ground and the idea or form of football appears in your mind. This idea of football, this shape or form of football is the second kind of form that the mind projects. So, in hearing a sound one projects two kinds of subtle forms in the brain-centre and without these no knowledge can take place.

Saturday, 13th January, 1940.

(188) The sound force varies according to the striking force of two objects, and the greater this sound force, the greater will be its speed and greater the distance to which it will travel.

Commentary:- When two objects strike each other, we get sound which is low or loud according to the nature and force of the striking objects. As has already been said, every sound is a kind of force which is determined by the striking force of the two objects. A loud sound travels quickly and to a longer distance than a low sound.

Monday, 16th January, 1940.

(189) Man is a slave to flattery and gets deceived by it very often. A vast majority of people are prone to giving ear to and getting deceived by mellifluous words generally tainted with lies. Very few there are who would put up with and appreciate frank and unsophisticated speech regarding themselves, which is sure to prove beneficial to them in the long run. But we must know that it is criticism and censure that will raise us up and not praises. It is the

pain that elevates us and not the pleasures. Therefore, learn to shun and discard the flatterer, but love and embrace the blamer. It will be found to be a wise policy in the long run.

Tuesday, 17th January, 1940.

(190) There are three kinds of fools in this world, fools proper, educated fools and rich fools. The world persists because of the folly of these fools.

Commentary:- There are three kinds of fools in this world. The first kind are the born fools who remain fools up to the end of their lives. The second kind of fools are the educated fools. These people call themselves educated, possess some book knowledge and hold certain diplomas or degress. And although they can speak well but parrot-like on certain subjects, they have no character, no backbone and no feet to stand upon. They are mere slaves to the ideas of certain other men through their writings and make no genuine effort to assimilate Truth and Wisdom for themselves. They may well be called refined fools. The third kind of fools are the rich fools. It has already been said that it is a very hard thing indeed to utilize money properly. A vast majority af rich people misuse money and very often they succumb to flattery and evils of all kinds. Money makes them characterless, robs them of their peace of mind, makes them arrogant and binds them fast to ignorance and evil ways. These are the rich fools. Ignorance, as has been already said, is the cause of foolishness and bondage. It is through the foolishness and bondage of the people that the world of Maya (illusive Power of God) continues and persists. If there were no fools, all would attain Moksha (Freedom) and the world would come to an end.

Friday, 12th April, 1940.

(191) Every desire is a want, and every want is in duality.

Commentary:- When we are in need of a thing, we desire it and every such desire is a want. Every want is a deficiency and we desire a thing when we feel a thing apart from ourselves. We do not desire a thing which we are or have already. When we see the same thing everywhere and in everything, our desires and wants automatically vanish. On the contrary, when we see multifarious things which we love or hate, and when we want to possess or get rid of certain objects of love and hate, desire creeps up in our minds. So, every desire is a want and every want establishes that we perceive duality.

Sunday, 21st. April, 1940.

(192) Sannyasa is of two kinds, viz., external and internal, formal and real.

Commentary:- To renounce hearth and home and kith and kin, to retire into forests and live in caves or underneath trees, to move about naked or with a loin-cloth, and to sustain one's body by begging or by eating tender leaves and roots—all these comprise what is known as formal Sannyasa. A man may renounce everything externally, and yet he may have so many unfulfilled desires in his heart such as for name, fame, etc. So long as there is the least trace of desire in a man, Sannyasa is imperfect and without much value. It is only when a man completely eradicates all desires and controls his senses and mind, that he becomes a perfect Sannyasi. A man with unbridled senses and uncontrolled mind can never become a Sannyasi in the real sense of the term. On the other hand, a man may live amidst sense-pleasures —wife and children, kith and kin; he may have plenty to eat and drink; and yet, if he is not attached to anything, if he has no hankering after anything, no desire whatsoever of any sort, he is truly a real Sannyasi. For the real and genuine spiritual growth of a person, internal as well as external renunciation is the path, but internal renunciation is the more important and absolutely necessary. Without it, no spiritual achievement is possible.

Friday, 26th April, 1940.

(193) Ego is the cause of desire, desire is the cause of thought, thought is the cause of mental stir and unrest. Ego, desire, thought and mental weakness take place only in duality, i. e., when one perceives duality. When one sees only One Thing, all these cease working. Then, one lives in the glory of the Self.

Commentary:- Ego is the cause of desire. If the ego idea is absent, there is no desire. Desire is the subtle form of thought. When desire concretises, it becomes thought. Every thought is a force. With every such force sent out, one loses a certain amount of mind force. So, every thought dissipates the powers of the mind. With every thought, one projects mentally the object of the thought and thereby thought becomes the cause of duality. Besides this, perception of external objects and the desire to possess them, produces thought and creates the idea of duality. Ego, desire, thought and mental weakness, etc., all creep up on the perception of duality. Whan one does not perceive duality but sees Unity in multiplicity, the ego idea, desires and thoughts cease automatically. Then, one lives in the glory of one's own True Nature, bereft of all desires and without perceiving duality.

Saturday, 27th April, 1940.

(194) The perfect observance (in word and in spirit) of the rules of Yama and Niyama (such as non-killing, non-stealing, truthfulness, etc.) is possible only in Samadhi. Apart from the Samadhi state, life means a violation of the rules in thought, word or deed.

Commentary:- Take for example non-killing or Ahimsa in thought, word and deed. That is to say, one should not get annoyed with another, hate another, much less injure another even in thought. But life in this world is sustained at the cost of another life. The weaker supplies the wherewithal to the stronger to live. Lower life supports the higher. An intelligent man subdues others and rules. In eating and drinking we destroy innumerable smaller lives. Even to speak or breathe means destruction of so many lives. So, strict Ahimsa, in spirit, cannot be observed by a living man. Real Ahimsa and all the other rules of Yama and Niyama can be observed in spirit as well in word in the state of Nirvikalpa Samadhi. In this state, the mind merges itself in the Self, breathing stops automatically and a man lives in the Self devoid of desires, body idea and bodily functions. In this state, no injury of any kind whatsoever either to lower or to higher life is possible. Apart from the state of Samadhi, the rules of Yama and Niyama are followed in a variety of grades and the merit or demerit of an act depends upon the understanding and the motive with which it is done. When an act is done without selfishness and without the ego idea, as work for work's sake, without attachment and without hankering after its fruit, it fetches the highest reward and elevates a man considerably.

Tuesday, *30th April*, 1940.

(195) The mind divested of all desires, dualities and diversities becomes Brahman Itself.

Commentary:- The mind is the chief instrument of the Self, and receives its life and light from the Self. It works the senses and, by their aid, knows and, experiences the world and gathers knowledge about it. And the Self witnesses the world through Its instrument, the mind. The mind is a very subtle thing without colour and without any shape of its own. It takes the colour and the form of the thing it desires and thinks of. The ordinary mind gets attached to the senses and their objects and is thus constantly prone to taking the shape and colour of mundane things, becoming impure, and losing its pristine purity and the very sight of the Self. On the contrary, when it is pure, one-pointed, desireless, and loses sight of all dualities and diversities, it lives in the glory of the Self or Brahman. Then, it takes the form of the Self or lives in Brahman and becomes Brahman Itself. That is why it is said that a man who realizes God or Brahman becomes God or Brahman Itself.

Tuesday, 30th April, 1940.

(196) The mind freed from the individual ego-centre is Freedom Itself.

Commentary:– The idea of "I" and "Mine" is bondage, and verily the hell. It is this idea, the ego that is the cause of untold miseries in this world. All the stress and struggles and all the troubles and tribulations that one passes through in this world are due to this "I" idea and to the desire to satisfy the "I". In order to satisfy the cravings of the ego, the mind gets attached to the senses and their objects and thus gets soiled and becomes polluted. All the multifarious desires and thoughts creep up in the mind as a result of this ego idea. If the ego is absent all desires and thoughts vanish. And, when there are no desires and thoughts to disturb the peace and purity of the mind, it lives automatically in the glory of the Self. Such a man and such a mind attains Moksha or Freedom.

Tuesday, 30th April, 1940.

(197) Good and bad desires and thoughts are like gold and iron chains respectively. Both bind a person. He alone is free and peaceful who goes beyond both.

Commentary:- A wave, small or big, disturbs the stillness of the water surface of a lake or even of an ocean. As a wave is to the calm water surface of a lake or ocean, so is a desire and a thought to the peace and calmness of the mind. Every desire and thought whether good or bad, disturbs the peace of mind. A good desire and thought is like a gold chain. And a bad and wicked desire and thought is like an iron chain. But both are chains after all and bind a man equally. The only difference is that to get rid of the effects of bad desires, thoughts and deeds, one must take the help of good desires, thoughts and acts. And when the sin is wiped out, one must go beyond the idea of good and bad, virtue and vice, etc. We run a thorn in our feet. To remove it, we take a pin or a fresh thorn and when the broken thorn is removed, we throw both of them away. We have no use for either. Likewise, are the good and bad desires and thoughts. In the higher stages of one's spiritual development one has to go beyond the idea of all the pairs of opposites and keep the mind in perfect balance under all circumstances.

Tuesday, 30th April, 1940.

(198) The deeper meaning of the word debauchery. – Generally the word debauchery conveys the meaning of illegal sexual functions. A married man or woman enjoying sexually with another woman or man is called a debauchee. But the word debauchery has a deeper meaning. According to the Shastras the married couple must unite sexually only after the fourth day and up to the fifteenth day of the monthly course. And that uniting day should neither be an eclipse nor any auspicious day. Cohabitation is also prohibited in day time, with heavy stomach, after fasting, in an intoxicated state, after taking strong medicines, while in sorrow, etc. If a couple

cohabit violating any of these rules, every such sex-enjoyment is an act of debauchery. Even this legal sexual union must end when the couple have begotten one or two children – to keep up the line of heritage. The husband must then treat the wife as his mother or sister and the wife must treat her husband as her father or brother and thus both must abstain from sexual-intercourse. Those who do not observe continence or Brahmacharya after begetting one or two children, and all those who enjoy sexually in contravention of the rules laid down in the Shastras commit an act of debauchery.

Tuesday, 30th April, 1940.

(199) As scum accumulates on dirty water surface of a pool, so do desires arise in an impure mind.

Commentary: Look at a dirty water pool. You will see the whole water surface covered with scum. Try to remove the scum off the water surface. It will be covered by scum again and again. As scum accumulates naturally on dirty water surface of a pool, so do evil and wicked desires arise in an impure mind. An impure mind cannot get rid of the multifarious evil desires and thoughts. Like scum, they cloud the impure mind and hide the vision of the Self.

Wednesday, 1st May, 1940.

(200) A gardener puts a seed (or plants a seedling) in a garden. If the seed or seedling is good and if the land is fertile and proper care is taken, the seed or seedling will grow well. On the other hand, if the seed or seedling is bad or damaged, it may not grow at all in spite of proper care. Again, if the seed or seedling is good but the soil is bad then also the plant will not grow properly for all the care taken. So, for a good and speedy growth of a plant three things are necessary, i. e., good seed, rich soil and proper care. In like manner, in all living beings males give the seed and females preserve them. If the seed is bad, it may not grow. If the seed is good and if the preserving place is not fertile, the growth will be unhappy in spite of proper care. But, if the seed is good, the growing place fertile and proper care is taken, the outcome of such a body will be healthy and happy. So, the parents are the cause of good or bad, healthy or unhealthy bodies of children. One gets the physical body from father and mother. But there is a second body called Dharma Kaya or spiritual body. When

a man or woman takes shelter with a Guru (spiritual teacher) and the Guru initiates the disciple, the former gives the latter Dharma Kaya. Along with this initiation, the real Guru gives a new body as it were, to the disciple. In giving this body, the Guru becomes father as well as mother. So, we find in a Guru the care of father and the love of mother combined, i. e., in training a disciple, the Guru takes care of the latter like a father and at the same time he loves the disciple like a mother also.

Tuesday, 7th May, 1940.

(201) All the pairs of opposites go side by side and they are like the obverse and reverse of a coin. They are quite inseparable and one simply cannot stand without the other, nor convey any meaning without its corresponding side. As a matter of fact, the mind cannot conceive any one of a pair of opposite without the corresponding other. For example, when we say that a thing is good, the idea of bad is also present in our mind. So, all the pairs of opposites are interdependent for their meaning and they always go side by side.

Sunday, 12th May, 1940.

(202) Childhood is like the dawn. Youth is

like the forenoon. Manhood is like the noon and old age is like the evening.

Commentary-: The dawn is sweet and pleasant. The rising sun is beautiful and attractive. In like manner, childhood is sweet, innocent and attractive. The sun rises, ascends higher and higher, loses its morning charm and its rays become powerful till it reaches the zenith of its glory at midday; and then it slowly declines and becomes powerless towards the evening. In like manner, the child grows into a youth and a youth becomes a man and attains his acme of glory, pelf and power and then as age advances, he declines and loses all powers both mental and physical.

Sunday, 12th May, 1940.

(203) Every meaning accompanies a subtle mental image.

Commentary:- When a sound is produced our ears catch it. The subtle organ of hearing carries the sound-waves to the brain-centre. The mind catches the sound-waves. Even then no meaning is attached to the sound heard. The mind then goes to the mind-stuff (Chitta) at Muladhara Chakra for the meaning of the sound heard. When it finds out the meaning, it comes back to the heart-centre with it. It is now that we become conscious of the meaning of the sound heard. Then, the mind leaves the heart-centre and goes back to the brain-centre where the meaning of the sound heard becomes gross. Along with this gross meaning, the object of sound also is reflected in the brain-centre, i. e., along with the meaning we see mentally the object of meaning. Without this mental image of a thought, no meaning, and no understanding takes place in the mind. So, every meaning comes with a subtle mental image.

Tuesday, 14th May, 1940.

(204) Every desire accompanies a mental form.

Commentary:- A desire is of two kinds, subtle and gross. When a desire develops, it becomes a thought. When we desire a thing but before we become fully conscious of the object of the desire the subtle desire undergoes many changes. The first stage of a desire is when the mind perceives the object of desire in its causal form and the desire for it takes the form of a subtle suggestion. The mind, then, with this subtle suggestion, dives into the mind-stuff, secures the requisite knowledge and reaching back the heart, comes into contact with consciousness. It is here and then that the subtle desire becomes a gross desire. When this gross desire reaches the brain-centre, it comes into contact with ego, will and intellect and transforms itself into a thought, i. e., the desire now takes the grossest form and its meaning and the object of meaning are both reflected in the brain-centre in their grossest form. Thus, even a subtle desire arises in the mind with a very subtle mental image of the object of desire. The mind first sees the object of desire in its causal form and it is then only that its desire for that object arises even in a subtle form.

Wednesday, 15th May, 1940.

(205) Sonnd is an incoming and disturbing force while thought is an out-going and exhausting force.

Commentary:– As has already been said, sound is a force and so is every thought. Of these two, sound-waves are the disturbing forces. For, whenever sound-waves enter the body, they disturb the peace of the body and the mind, and bring about confusion in the system. Every thought is, however, an out-going force. Whenever we think, i. e., whenever we send out certain thoughts, we send out a certain amount of force from the body and the mind. So, with every thought we lose a certain amount of bodily and mental power and as such every outgoing thought is only an exhausting force.

Thursday, 16th May, 1940.

(206) A sound produces a thought and in turn, a thought produces a sound.

Commentary:– The ears catch a sound (sound-waves) and the subtle organs of hearing take the sound-waves to the brain-centre. The mind catches the sound-waves in the brain-centre and when the mind gets the knowledge or meaning of the sound heard, the thought of the object of sound is reflected in the mind along with its meaning. So, every sound produces a thought in the mind. Again, if a person wants to produce a sound or wants to speak, he first desires and thinks. Without first desiring and thinking we cannot speak or produce any sound. So, we always desire and think before we speak or produce any kind of sound.

Friday, 17th May, 1940.

(207) All compounds are in time, space and causation.

Commentary:– All compounds are composed of certain elements. Their combinations take place at a particular time. This particular combining time indicates time. All compounds exist for a certain length of time. This existing time indicates space. And all these after existing for a time resolve into their elements again. This going back of the elements to their respective causes indicates causation.

Friday, 17th May, 1940.

(208) Every understanding or conception of the mind is in time, space and causation.

Commentary:- The ordinary mind cannot conceive of or understand anything without the idea of time, space and causation. Every conception takes place at a particular time. This beginning of conception indicates time. Every understanding or knowledge exists in the mind for some time. This time of existence indicates space. And every conception after existing for some time disappears. This time of exit indicates causation.

Thursday, 26th December, 1940.

(209) Concentration or control of the mind is the only way to any kind of success and greatness. When concentration internalises, it leads to high spiritual attainments but when it externalises, it leads to material or worldly greatness. So, the

secret of success in any sphere of life is control and concentration of the mind. Without this, there is no greatness, and no success anywhere, both in the material and the spiritual worlds.

Wednesday, 21st January, 1942.

(210) There is not a single thing, event or incident which is absolutely good or absolutely bad. Everything is a mixture of good and bad. The thing which we call good has hidden in it a portion of the bad also. And the thing which we call bad or wicked hides a portion of the good also, however small. As a matter of fact, all the pairs of opposites always exist side by side. But a thing, event or incident from which we derive greater benefits and less injury, is called good and vice versa.

Saturday, 7th March, 1942.

(211) Every desire is only a certain want and a subtle enjoyment. The mind enjoys a thing in three different ways, viz., by desire, by word, and by act.

Commentary:- Every desire is a want. When we feel the necessity of a certain thing, when we get attached to a certain thing, when we want to possess and enjoy a certain object or thing, we desire that particular object or thing. The mind enjoys a thing or object in three different ways, viz., in thought, in word and in deed, or in other words, in subtle, gross and grossest forms. Every desire is a subtle form of enjoyment. As has already been said, with every desire the mind projects the object of desire in the brain-centre in a subtle form. And when we desire to enjoy a certain object, the mind with the aid of the subtle body enjoys the subtle body of the object desired. A Sattvic mind often finds satisfaction in this kind of enjoyment. The second stage of such a desire and thought is to externalise, i, e., to give expression to it in the form of words. We often enjoy a certain object by talking about it. This may be called the Rajasic form of enjoyment. And a Rajasic mind often enjoys and finds satisfaction in talking about a certain thing, or in seeing, hearing or touching it. Lastly comes the grossest or the Tamasic form of enjoyment, i. e., enjoyment in action. The same desire developing into thought gives expression to itself in word and then in action.

Sunday, 9th March, 1942.

(212) Every desire and thought, every word, and every act of a being is only an unconscious attempt at Freedom and Bliss. But this attempt,

taking the perverted course, brings little happiness and much pain and bondage.

Commentary:– Every desire, every thought, every word and every deed of a being tends towards Freedom and Bliss. Every one wants to be happy. No one wants pain. The very idea of disease and death is appalling to all. All the din and bustle and all the stress and struggle of this universe are only an unconscious attempt to attain Freedom and Bliss. A being, in desiring a certain thing, in speaking of a certain thing and in acting in a certain way, thinks that he will be happy. Even in trying to enjoy sense-pleasures one thinks that he will be happy. But, in actual practice, these sense-pleasures instead of making one feel happy and taking one towards Freedom, give one momentary pleasure and much pain dragging one to bondage. The fact is that although all activities of a being essentially tend towards Freedom, he actually courts misery instead of happiness, and bondage instead of Freedom because his desires, thoughts and acts take a perverted course.

Monday, 16th March, 1942.

(213) Purity is of two kinds, external and internal and the latter may be lower or higher.

Commentary:- Living in a clean place, eating clean and nutritious food, wearing clean and neat clothes, bathing and keeping the body neat, etc., are considered to be acts of external cleanliness. To be truthful, chaste, kind and good to every being, and to be free from lust, anger, greed, hatred, etc., and to control the mind and the senses are considered to be the essentials of internal purity. Such internal purity is of the lower kind. The second and the best kind of internal purity is to keep the mind devoid of even good desires also. This desireless state of the mind is just like a wide, vast, white sheet of paper without a single speck on it. Every desire and thought, however good and noble it may be, is only like a speck on the white sheet of paper. This perfect desireless state of the mind and this highest kind of internal purity, one attains only after gaining Samadhi.

Wednesday, 3rd June, 1942.

(214) The subtle Akasa, becoming grosser, assumes the forms of air, fire, water and earth and pervades all these grosser manifestations also. Likewise, the Brahman-Shakti (Prakriti) evolves the universe and its manifold objects and pervades the whole universe and its manifold objects.

Wednesday, 10th June, 1942.

(215) By nature, wind dries, fire burns, and water wets. Likewise, it is the very nature of Brahman–Shakti (Prakriti Shakti) to evolve and involve the universe and its multifarious objects. Creation, preservation and destruction are going on eternally without rest or respite in Infinity.

Wednesday, 10th June, 1942.

(216) What is meant by the saying, "The world is false and Brahman alone is true" ?

Answer:- The Ultimate Thing (Truth) is One only without a second. That Thing we name as God or Brahman. Brahman is actionless, mindless and devoid of Gunas. It is the Brahman-Shakti that evolves itself as mind and matter in this universe. So, as a matter of fact, the universe is nothing but the Brahman-Shakti. Such being the case, how can this universe be false ? It is really not. What is false then ? It is the universe of names and forms which is ever changing. This changing thing, this phenomenal universe is false. The universe as commonly understood consists of names and forms. Remove these names and forms, what remains is God and God alone.

Wednesday, 10th June, 1942.

(217) Though the Atman (Self) is pure, unchangeable and beyond all delusions, a being still forgets his True Nature and suffers hell-fire. This forgetfulness is due to Maya-Shakti, which, intrinsically, has no separate existence but whose existence cannot be denied in the worldly sense.

Commentary:– Atman (Self) is pure, simple, unchangeable, immovable, birthless, growthless, deathless, sexless and ever free. But, a being forgets this true nature of the Atman, identifies himself with the perishing body and senses and suffers hell-fire. This delusion is due to the influence of Maya-Shakti. When a man attains Nirvikalpa Samadhi, he finds no room for the separate existence of Maya-Shakti. But, an ignorant man cannot deny the existence and the influence of Maya-Shakti in this world. Maya-Shakti is the delusion caused by the mind itself. A bee enters a hall through a wide open door. The door-way is still open, but, the bee, on entering the hall, sees the white wall and takes it to be an exit; rushes towards it, strikes its head against it and gets confused. It then, turns away from the wall and sees light coming through the closed window-panes and rushes towards the window, strikes its head once again against it and gets more hurt and bewildered. Seeing light coming through another closed window-pane, it rushes towards it and tries to escape but all in vain. Thus, in such futile efforts, the bee flies from wall to window and from window to wall, and sometimes, per chance, finding out the doorway makes its escape. Many such bees die inside the room without finding their way out but some of them may be thrown out by the owner of the room through sheer mercy. Likewise, a being comes into this world and the mind coming in contact with the senses and their objects, forgets the real nature of the Atman, identifies itself with the perishing body and senses and externalises through the senses. Forgetting the glory of the Atman, it finds itself as bound, and thinks that it can gain Freedom and Bliss through sense-enjoyments. In this mad effort, the vast majority of beings live in pain and bondage, and perish. After a hard struggle some are lucky to find their way out and gain Freedom. Others coming in contact with great Souls and through Guru Kripa (grace of Guru or teacher) get a push and attain Moksha or Freedom. How is it that the bee forgets the door way through which it enters, though the passage is still wide open? The bee itself is the cause of the delusion. In like manner, why does a being forget his Real Nature and suffer so much? Who causes this delusion? This delusion is self-imposed and is called Maya-Shakti. This Maya-Shakti actually does not exist. But, at the same time, its existence cannot be denied also. So long as a man remains in ignorance, this Maya-Shakti exists for him as a real thing, but no sooner does he enter Nirvikalpa Samadhi, than the influence of Maya-Shakti is seen no where. So, this Maya-Shakti has existence and, at the same time, no existence also.

Saturday, 13th June, 1942.

(218) Every one knows something of religion in theory, but very few act up to it. This lack of proper action is the cause of so much pain and misery in the universe.

Commentary:– Even the most degraded man knows that it is good to be chaste, to be kind to everyone, not to injure others, not to steal, and not to tell lies, etc., but very few live and act up to these maxims. What one sows that one reaps. If a man does sinful and immoral acts, he is sure to suffer. But on the other hand, if he does good and noble deeds, he enjoys bliss. All the pain and misery that we see in this world is due to sinful acts. If people actually lived up to the ideal taught by the Scriptures, there would be less pain and misery and much happiness and bliss in this universe.

Saturday, 13th June, 1942.

(219) Control thy tongue and thou shalt know thy full strength.

Commentary:- To control the tongue is to exercise control over one's speech and one's palate or taste. An ordinary being wastes a lot of his energy in gossip or useless talk. As has already been said, every thought is an out-going force of the body and the mind. Every word uttered is nothing but the thought-force going out in the form of sound or words. So, by talking one wastes much of one's energy and thereby dissipates the powers of the mind and the body. A garrulous man cannot enjoy peace of mind. He suffers from fickle-mindedness. The man who controls his speech enjoys peace of mind and gains strength of mind and body. Such a man gains strong will-power and sharp intellect. Besides this, people who talk loosely often talk useless and rubbish things which offend others, and cause hatred and quarrel. Thus a loose talker is likely to be landed in quarrels and misunderstandings and consequently looked down upon and avoided by gentlemen. People given to talking loosely are generally no men of action. They belong to the degraded and degenerate type. Controlling the tongue also means controlling the palate. Many have an insatiable craving for delicious dishes. The very close connection that subsists between the tongue and the genitals is not widely known. He who becomes a slave to rich and delicious dishes and inordinately craves for them, falls an easy prey to sex instincts. Such a person can never observe Brahmacharya (celibacy). As we have already explained, Brahmacharya is strength; it is the very foundation of life, nay, life itself. Through Brahmacharya lies the path to Brahmajnana (God-realization) and Freedom. Thus, a person who exercises control over the palate finds it easy to exercise control over the sex instincts. By exercising control over the sex instincts and by observing Brahmacharya one gains enormous power and attains Freedom easily.

Wednesday, 15th July, 1942.

(220) We see lightning before we hear the roar of a thunder, but we fail to perceive a flash

of lightning before every sound we hear. This is because our minds are not pure. When one's mind does become pure, subtle and one-pointed, one clearly perceives lightning even before a murmur. As a matter of fact, every sound big or small, loud or low, produces lightning.

Friday, 17th July, 1942.

(221) Money is a great worldly power but Brahmacharya (celibacy) is a much greater power both worldly and spiritual.

Commentary:- Money is a great worldly power and it can do wonders in the material world. Even if an ass or a dog were to possess plenty of money, that ass or dog would be an object of worship in this world. But in the spiritual plane money is bereft of all power. It is mere dross in the realm of the Spirit. Brahmacharya is, however, a very great material and spiritual power. Perfect Brahmacharya can do miracles both in the spiritual and in the material world. By establishing oneself in Brahmacharya, one can attain anything and everything under the canopy of heaven and at will. There is no comparison between the power of money and the power of Brahmacharya. It is just like comparing the strength of a tiny ant with that of a mighty elephant. The power of money pales before the power of Brahmacharya. A perfect Brahmachari moves freely with great power and is a perfect master of his mind and the senses and, consequently, of the universe. The whole universe bends its knees before the mighty power of Brahmacharya.

Thursday, 30th July, 1942.

(222) The sun shines over the whole surface of a lake, but we catch its reflection or image at one particular point or place. Likewise, the Atman (Self) pervades the whole body, but we catch Its reflection (as it were) in the spiritual heart. When the mind becomes pure, desireless and one-pointed, one can perceive this reflection mentally at the spiritual heart, at the right side of the chest in the form of an all-pervading light coming from a point and spreading all over abruptly as it were. This subtle point is the spiritual heart, the seat of Atman in the body of man.

Sunday, 2nd August, 1942.

(223) The conscious plane of the mind is the brain-centre, the subconscious plane, the physical heart-centre and the unconscious plane, the Muladhara Chakra (the approximate meeting place of the anus and the urinal passage) which is the store-house (Chitta) of all the past and

the present experiences of desires, thoughts, acts, events or incidents, things and places. The Kundalini Shakti Itself is Chitta. The Shakti (The Central bodily power) by Its infinite powers retains all the impressions of the past and the present desires, thoughts, etc., in their causal forms.

Commentary:- All our experiences in the form of desires, thoughts, acts, events or incidents, things and places live in the mind in their subtle and causal forms. These impressions live in the conscious, subconscious and in the unconscious planes of the mind. The mind works from these three different planes. The impression of a desire, thought, etc., first lives in the conscious plane of the mind. When that impression is not recalled or repeated, it leaves the conscious plane and sinks down to the subconscious plane of the mind and lives there in a subtle form. When the same impression is not recalled for sometime, it leaves the subconscious plane also and sinks down to the unconscious plane of the mind and lives there in its causal form. All the impressions of the past desires, etc., that we get without deep thinking are from the conscious plane of the mind, while all those that we get after thinking deeply for a while are from the subconscious plane of the mind. And all those impressions that we cannot recall even after thinking deeply for hours together have sunk down to the unconscious plane of the mind. Though we cannot remember them, they are not lost for ever. They can be brought into the conscious plane by exercising control over the mind and Chitta (mind-stuff), i. e., by attaining superconscious state. The conscious plane of the mind works in the brain - centre. The subconscious plane of the mind works in the region of the physical heart-centre and the unconscious plane of the mind works in the Muladhara Chakra, i. e., the approximate meeting place of the anus and the urinal canal.

Sunday, 2nd August, 1942.

(224) The word "space" conveys diverse meanings. The distance between a place and a place, between a thing and a thing and an object and an object is generally known as space. But the subtle gap between an event and an event or an act and an act is also called space. And the most subtle gap between a desire and a desire, or a thought and a thought is nothing else but space.

Sunday, 2nd August, 1942.

(225) Numerous tiny drops of water, gather-

ed together, cause a great flood. Similarly, a number of small acts of virtue or vice, gathering together, burst forth as a windfall of fortune or misfortune.

Commentary:– A great flood is the outcome of numerous tiny drops of water joining together. A drop of water, taken separately, has no strength and escapes our notice, but when numerous such drops unite, they appear in the form of a flood which cause a great havoc. Similarly, success or misfortune does not come suddenly. They are the outcome of numerous small acts of virtue and vice. Men do not understand nor care to mend their daily faults and when these gather strength, they appear in the form of a great failure or misfortune. In the same way, when a man goes on doing small acts of virtue, they also gather strength and appear in the form of a great success or piece of fortune at some time. So, our fortune or misfortune, success or failure is the outcome of numerous small acts of virtue or vice.

Sunday, 29th November, 1942.

(226) Every failure is the outcome of a strong misdirected desire and thought which, in turn, are the outcome of numerous small misdirected desires and thoughts.

Commentary:- A desire is the cause of a thought and a thought, that of an act. A desire is of three kinds, i. e., the force of a desire varies and it may be mild, middling, or intense in kind. With a mild desire and thought there is no speedy action. Such desires and thoughts pass away without forcing one to act. But when the same mild desire appears again and again, it gains strength and becomes a middling kind of desire. A middling kind of desire makes a man act, but not immediately. It takes some time. But when a desire and thought become intense in kind, they make one act at the spur of the moment. So, every failure is the outcome of a strong misdirected desire and thought. And every strong misdirected desire and thought is the outcome of numerous small misdirected or wrong desires and thoughts.

Sunday, 14th February, 1943.

(227) God is like the electric dynamo or the power-house. The individual Souls are like so many electric bulbs of different candle-powers that receive the current and burn in different parts of a city. The candle-power of the bulbs does differ, but the electric current is one and the same and they get their supply from a common

source. In the same way, different beings come from God and they get their light and life from Him, but they differ greatly in their mental capacity, purity and understanding.

Sunday, 14th February, 1943.

(228) Ignorance is like a dark cloudy night; worldly wisdom is like a clear, starry night; Savikalpa Samadhi (concentration with form) is like the fullmoon-lit night; Wisdom or Nirvikalpa Samadhi (concentration in void) is like the bright day.

Commentary:– Ignorance is like a dark cloudy night which blinds the vision and shrouds everything in darkness. Worldly wisdom is like a clear, starry night, which helps perception to a limited extent. Thus, worldly wisdom, however great it may, is still steeped in ignorance and can, at best, be compared to a cloudless starry night. The man who has attained Savikalpa Samadhi is a highly developed man spiritually, far superior to the man of worldly wisdom. The wisdom of such a man may be compared to the fullmoon-lit night, which aids vision to a great extent but still does not show things in their true colours. But, when a man attains Wisdom or Nirvikalpa Samadhi, all traces of ignorance are destroyed and his knowledge shines like the bright midday sun. To such a man everything is clear as in broad day-light.

Sunday, 14th February, 1943.

(229) A dinner with a variety of dishes is better enjoyed and gives satisfaction to one and all. Similarly, a versatile life is better engaged and well enjoyed.

Commentary:- In a dinner party people with different tastes gather together and if there is a variety of dishes to suit all tastes, all and sundry feel satisfied. Such a dinner party is always better enjoyed. On the other hand, if the dinner lacks in variety of dishes it disappoints many who do not get dishes according to their tastes. Similarly, a man of versatile character engages his time properly and enjoys life better than a man whose life is one-sided. A man of versatile ability can engage himself on a variety of subjects and take delight in a variety of things to escape monotony, whereas a man who is not versatile, though great on any one subject, has to engage himself on that one subject only and consequently suffers from monotony and strain.

Tuesday, 9th March, 1943.

(230) When the desires are willed, they become thoughts.

Commentary:- As has been said, a desire is a subtler form of thought. When a desire develops it becomes a thought. Very often desires arise in the mind, in the heart or the brain-centre in a very subtle form, as a result of the automatic thought-currents (Please refer to authos's book on *The Mysteries of Man, Mind and Mind-Functions)*. These desires are very subtle and as such they cannot be understood by an ordinary person. But when these subtle desires are willed and when one gets the knowledge of the desire willed from the mind-stuff (Chitta) and when the knowledge of desire willed reaches the heart-centre and comes in contact with Consciousness, it becomes a gross desire. At this stage an ordinary man understands the desire willed. And when this gross desire leaves the heart-centre and goes to the brain-centre, the subtle desire willed becomes still grosser and that grosser state is called a thought.

Saturday, 20th March, 1943.

(231) There is no house without a foundation and there is no religion or religious progress without the observance of the rules of Yama and Niyama.

Commentary:- A house without proper foundation cannot stand. As a matter of fact, there is no house without a strong foundation. As foundation is absolutely necessary for a material house, so are the rules of Yama and Niyama, i.e., non-killing, truthfulness, celibacy, non-stealing, purity, devotion, etc., for raising a spiritual edifice. Any dishonest and immoral man can make money and win worldly name and fame, but it is not so in the spiritual realm. To make progress spiritually one must be truthful, chaste and pure in thought, word and deed. A spiritual man must be kind to all. A man who does not observe the rules of Yama and Niyama can never make headway spiritually. Hence, the rules of Yama and Niyama are the very foundation upon which the whole structure of religion rests.

Saturday, 20th March, 1943.

(232) With the highest spiritual attainment, one transcends the rules of Yama and Niyama, and the ideas of all the pairs of opposites. Even then, one cannot do evil acts.

Commentary:– As alphabet is to a language, so are the rules of Yama and Niyama to religion. In other words, the rules of Yama and Niyama and the ideas of virtue and vice, good and bad, etc., are the kindergarten class of religion, and absolutely necessary as the beginning. But when a man makes headway spiritually and attains Nirvana or Nirvikalpa Samadhi, one perceives Unity in universal diversity. Such a man discards the ideas of good and bad, vice and virtue, etc., for, he sees the same Divine Hand in all the pairs of opposites. Though the rules of Yama and Niyama and the ideas of all the pairs of opposites lose all significance for a man of God-realization, he cannot do any wrong or sinful acts. For, when he attains the highest pitch of God-realization, all his sins get automatically destroyed. So long as there is the least trace of sin in a man, he cannot attain Nirvikalpa Samadhi. And after its attainment when he comes down from the Superconscious plane, he has no sins and no bad impressions in his mind and as such, he is capable of acts of virtue and goodness only.

Tuesday, *23rd March*, 1943.

(233) The deepest and the highest concentration of the mind is to be secured on one thing, one point or one object.

Commentary:– There are different grades of concentration and the mind gets concentrated in a variety of ways. When a person takes interest in and loves any subject, object, thing, etc., the mind gets concentrated easily. While reading a novel or newspaper, or while gossiping, or witnessing a cinema show, the mind gets concentrated on a variety of objects. When one thinks of any particular subject the mind gets concentrated on a variety of ideas. Such concentrations are not very deep. But when the mind lives on any one point, one object and one thing and forgets all other things to the exclusion of that one thing, point or object, one gains the deepest and the highest kind of concentration. In the deepest and the highest kind of concentration, the mind forgets the body, dissociates itself from the senses, becomes oblivious of the whole world and, then, what remains is only one thing, viz., the object of concentration. So, the deepest and the highest concentration of the mind is always secured on one point, object or thing.

Monday, 29th March, 1943.

(234) Concentration of the mind is automatic (involuntary) as well as at will (voluntary). The former is universal but the latter, limited, i. e., the former is being practised even by lower life and the latter, by a limited number of human beings.

Commentary:- Concentration of the mind is of two kinds, viz., automatic and at will. When a man likes, loves and gets attached to an object, the mind automatically and involuntarily gets concentrated. This sort of concentration is highly developed in human beings and even in lower life, viz., animals, birds, reptiles and insects. But concentration of the mind at will requires long practice and is found in a few human beings only.

Monday, 29*th March*, 1943.

(235) There is no joy or enjoyment without concentration of the mind.

Commentary:- We derive all enjoyments (lower) through the senses coming in contact with their objects. There is a higher kind of joy or bliss which is purely internal in which the mind does not depend upon any of the senses. One gets this kind of joy or bliss when the mind gets concentrated internally, viz., in the Atman or Self. But, for the lower kind of joy or enjoyment, one has to depend on external objects and one's mind must get attached to them through the senses. Without this, no joy or enjoyment can take place. For, the senses themselves cannot work without the mind. Until and unless the mind gets attached to the organs of sound touch, sight, taste and smell, one cannot experience any of these senses. In deep sleep the mind merges in the Self and it is not attached to any of the senses and that is why we do not experience sound, smell, etc., even though people may be talking and there may be perfumes in the room. It is the mind that works all the senses. It is the mind that experiences and gathers knowledge of the different objects of the world with the aid of the senses. For example, the eyes perceive a certain object and the subtle organ of sight carries that form into the brain-centre. The mind receives the impression in the brain-centre and when it gets the knowledge of the object from the mind-stuff and the intellect distinguishes to which particular sense the object seen belongs, the mind gets attached to that particular sense and works that sense. Then, the irritation and the desire to enjoy that particular sense begins. With the creeping in of this desire the mind works that one particular sense. The whole mind gets concentrated on that one sense. Without this kind of concentration of the mind no joy, no happiness and no enjoyment can take place. Therefore, both in lower as well as higher kinds of joy or bliss the mind must become one-pointed.

Monday, 29th March, 1943.

(236) As a stone is to a calm water surface so is a desire to a calm mind.

Commentary:- When there is no breeze and consequently no waves and ripples, the water surface of a lake remains calm and still and reflects the image of the surrounding objects clearly. But, when a stone is thrown into the lake, the whole water gets disturbed by numerous waves and ripples and there is no clear reflection of the surrounding objects. Similarly, when there are no desires and thoughts in the mind it regains its pristine purity and catches the glimpses of the Self or Atman. But it is the desires that make the mind lose the glimpses of the Self. For, every desire and thought is like a stone thrown into the calm waters of the lake. As a falling stone causes waves and ripples to rise and disturbs the water surface making no clear reflection of the surrounding objects possible, so does a desire and thought affect the calm and placid state of mind. It is the desires and thoughts that make the mind ruffled and impure, make one forget one's own True Nature, bring on bondage and make one suffer hell-fire.

Monday, 29th March, 1943.

(237) The force of desires and thoughts is of

three kinds, viz., mild, middling and intense, and the fruits thereof also differ according to the nature of their force.

Commentary:– The force of a desire and thought may be mild, middling or intense in kind. A mild kind of desire and thought may not produce any action, and may often pass away unnoticed. A middling kind of desire appears and reappears and after some time gathers strength and induces one to act. But an intense kind of desire and thought makes one act immediately. If a man commits sin and that sin is mild in kind it may not bear any fruit for a long time. When the sin committed by a man is middling in kind, he suffers it in this very life. But, when the sin committed is intense in kind it bears fruit immediately and the man suffers hell-fire then and there.

Monday, 29th March, 1943.

(238) All desires and thoughts, and all the ideas of the pairs of opposites arise in the mind with the idea of duality.

Commentary:– Every desire is a want. When we think that a certain thing is quite different from us, we desire to possess it. When a man perceives only One Thing, when one sees one's own Self or Atman in everything and everywhere, all desires cease. So long as a man does not perceive Unity in diversity, his mind is filled with multifarious desires and thoughts. But when he sees Unity behind all multiplicity all his desires stop automatically. Thus, all desires and thoughts arise in the mind with the idea of duality only. Similarly, one gets the idea of all the pairs of opposites with the idea of duality. When one perceives Unity behind all multiplicity all the pairs of opposites lose their force and one sees the Divine Hand behind good and bad, virtue and vice, pain and pleasure, loss and gain, etc.

Wednesday, 31st March, 1943.

(239) Solitude is full of bliss but of great pain and danger also.

Commentary:- Only the man who is highly developed spiritually can live safely in solitude and engage his mind fully and at all times in Divine Contemplation without difficulty or strain. Such a man enjoys full bliss in solitude. But for the man who has just begun spiritual life, life of solitude is worse than that amidst crowds and sense-pleasures and their objects. Every action is followed by reaction and the mind is subject to ups and downs. During the time of action the mind keeps in a healthy state, and works well and one feels that one is progressing fast. One's physical health is of high standard, the environments look helpful and charming and the powers of discrimination and renunciation are keen and strong. Solitude, at such occasions, appears to be a veritable heaven. But this state does not continue for long. Reaction sets in after sometime. Physical health becomes subnormal, meditation grows insipid and the powers of concentration, discrimination and dispassion are dimmed. Environment look unfavourable, and all the weak and wicked desires that remained hidden and suppressed during the time of action reappear. Then, there sets in a hard struggle and a novice finds it very difficult to stand the strain and live in solitude. While a man who has mastery over his mind and senses can easily overcome this malady and engage the mind in Divine Contemplation at will, a spiritual tiro finds it very difficult to control his mind and the senses. Many people without knowing these facts go and live in solitude at the very start of their spiritual life and ruin their whole career. For, a novice living in solitude, unable to engage the mind fully during the time of reaction, strains every muscle and nerve with the result that some go mad, some commit suicide and others fall an easy prey to weak and wicked passions and ways.

Wednesday, 7th April, 1943.

(240) Vijnana or Wisdom alone leads to Moksha (Freedom); nay, Wisdom itself is Moksha. Jnana, Bhakti, Karma and Raja-Yogas are the different paths that lead to Moksha.

Commentary:- Light alone dispels darkness. It is Wisdom alone that destroys ignorance and gives Freedom. The darkness of a cave lasting for thousands of years is instantly destroyed with the striking of a single match stick. When Wisdom dawns, ignorance of aeons and aeons of births is destroyed. Wisdom (Vijnana) itself is Moksha or Freedom. Knowledge or Wisdom is of two kinds, i. e., lower and higher. The lower is called Jnana and the higher is called Vijnana. To know a thing in theory only is called Jnana, and to carry the theory into practice and to come face to face with facts is known as Vijnana. The mind has four main faculties, viz., willing, feeling, thinking and gathering. And to suit these four faculties, we have four different paths, viz., work (Karma-Yoga), worship (Bhakti-Yoga), philosophy (Jnana-Yoga) and psychic control (Raja-Yoga). It is the impurities of the mind that bind a man. When the heart becomes pure and the mind is one-pointed, one attains Samadhi or Freedom. One can make the heart pure and the mind one-pointed either by selfless work, i. e., work for work's sake, or by pure devotion, or by discrimination and dispassion, or by psychic control and thus attain Wisdom or Moksha.

Wednesday, 7th April, 1943.

(241) What is meant by Samadhi?

Answer:- Deep absorption of the mind on a form or without a form is called Samadhi. Samadhi is of two kinds, viz., Savikalpa (deep absorption of the mind on a form or point) and Nirvikalpa (deep absorption of the mind without any form). In the initial stages name and form always go side by side and as such they are quite inseparable. To make the mind steady and one-pointed, one takes the aid of a name and form (Mantra and Istha-Devata) to begin with but when the mind becomes steady and goes deeper, the Mantra (name) stops automatically and the mind gets concentrated on the meaning, i. e., on the mental image of the Istha. And when the mind forgets everything, even the body idea, and lives exclusively on the mental image of the Istha-

Devata, it is Savikalpa Samadhi. In Savikalpa Samadhi, there are always two things, viz., the meditator and the object of meditation. From Savikalpa Samadhi, one proceeds to Nirvikalpa Samadhi. When the mind goes deeper still, and merges completely in the Formless aspect of God, it is called Nirvikalpa Samadhi. In Nirvikalpa Samadhi the ideas of subject, object and knowledge merge themselves completely and what remains is the Ocean of Consciousness by Itself or in Itself.

Wednesday, 7th April, 1943.

(242) Heart is of two kinds, viz., physical and spiritual. The physical heart is on the left side of the chest but the spiritual heart is on the right side, one and half inches below the right nipple and a little above the heart-pit. The seat of Jivatman (Self) is the spiritual heart-centre. The sun shines all over a lake, but one can catch its reflection at one particular place. Likewise, the Jivatman pervades the whole body but the mind, purified and deeply concentrated, catches a glimpse of It in the spiritual heart. One gets this glimpse in the form of an all-pervading light emerging from a point and then spreading abruptly all over as it were. This point from where the light emerges is called the spiritual

heart and is the seat of Jivatman. We cannot give any size or shape either to the spiritual heart or to the Jivatman. When the mind becomes pure, subtle and one-pointed one can perceive this. There is a very close connection between the spiritual and the physical heart. The dictates of pure conscience start from the spiritual heart-centre.

Monday, 26th April, 1943.

(243) As a mirror or a smooth surface reflects the surrounding objects in a proportionate way according to their size and distance without expansion or contraction on its own part, so do the eyes function.

Commentary:- The very nature of a smooth surface or of a mirror is to catch and reflect the images of the surrounding objects. In reflecting these images a mirror or a smooth surface does not itself expand or contract but remains as it were. The mirror or smooth surface reflects the surrounding objects in a very proportionate way, i. e., firstly the reflected images will be big or small as per the size of the smooth surface and secondly as per the available space, the distance and size of the object. If you take two mirrors one big and the other small and place them side by side both will reproduce the surrounding objects in a very proportionate way as per their own size and as per the distance, and sizes of the different objects reflected. Likewise, do the eyes (normal eyes) function. The very nature of the eyes is to catch the images of things that come in contact with them and the subtle organs of sight carry the reflection to the brain-centre in a very subtle form (in the form of a suggestion) and the mind catches the suggestion in the brain-centre. It is the mind that sees things through the eyes when it gets attached to the subtle organs of sight. If the mind is not attached to them the objects reflected by the eyes will not be noticed. When the subtle organs of sight get injured or do not function normally, the mind, by itself, cannot see the external objects. So in seeing a thing, three things are necessary, viz., the external eyes, the internal subtle organs of sight and the mind in the brain-centre. The eyes (normal), like a mirror, catch and reflect the objects seen in a very proportionate way as per their distance, shape and size, the organs carry the impression to the brain-centre and the mind at the brain-centre catches the suggestion and projects the scene mentally in the brain-centre and then only the knowledge of the thing seen is obtained by a man

Tuesday, 3rd May, 1943.

(244) The knowledge we get through books and the conception we form about a thing or place which we have not seen are quite vague. The description may be exact; still, it does not give us full details. Better than book knowledge is to hear about the thing or the place through a man who has seen it. But the knowledge we get by actually seeing the thing or the place ourselves is the best and the truest. Such knowledge dispels all ignorance about the thing or the place. Likewise, a Truth Seeker's knowledge derived from the Scriptures is of the lowest kind. Better than Scriptural knowledge is to hear about the Ultimate Truth though one who has actually realized It. But the best and the truest knowledge is that which one gets by actually realizing the Truth oneself. This alone dispels all ignorance and makes one Free.

Monday, 17th May, 1943.

(245) It is the mind that works all the senses. The senses, by themselves, cannot work without the mind. We use a pen or a pencil for writing. But a pen by itself, cannot write without the hand

nor can the hand write without a pen. The five senses are the instruments of the mind and the mind knows the world and gathers knowledge of the world through them. In attending to the senses and in working them, the mind works only one sense at a time. Take for example the eyes, nose, ears, etc., and see how they work. While seeing an object we do not see it through both the eyes simultaneously. We use only one eye at a time. But the eye-sight changes from one eye to another in such a quick and rapid way that many, in sheer ignorance, think that they see things through both the eyes simultaneously. In smelling a thing, too, we use only one nostril that is in flow. Similarly, in an ordinary man, breathing is carried on through one nostril only. The flow of nostrils changes from left to right or from right to left after every three hours and whenever one smells, he does it through the nostril that is in flow. Even in smelling, we smell and catch only one kind of smell at one time. Suppose you go into a room where different kinds of fruits such as apples, mangoes, pine-apples, jack-fruits, etc., are kept, you cannot catch and perceive the different smells of the fruits simultaneously. But you can do so only one by one. Taking the ears, you hear only one sound which is the loudest or which you pay attention to and are keen to hear. In hearing a sound you do not use both the ears. You hear a sound through only one ear that is active. For example, when a sound comes from the left side, you use the left side ear to hear that sound and when a sound comes from the right side, you use the right side ear. And when a sound comes either from the back or from the front side, you use any one of the ears that is active. Likewise, in tasting and touching, we feel and experience only one kind of taste and touch at a time. So, in using the different senses and in gathering experiences through them, we use them one at a time and not simultaneously. The reason is that it is the mind that works and gathers experiences of the things pertaining to the senses and it can attend to and work only one of them at a time. This being the case, smelling, hearing, tasting and touching are done and the experiences of all these different senses obtained at different times but never simultaneously. But, the mind attends to and works all these senses in such a quick and rapid way that it escapes the notice of an average man and many, in utter ignorance, think that they see, hear, smell, touch and taste, and gather their experiences simultaneously. When one deeply studies the mind and the mind-functions one easily understands these things and not otherwise.

Tuesday 18th May, 1943.

(246) It is "He" that shines and "I" that binds.

Commentary:- God is All-pervading and Infinite. There is not a single thing devoid of God. It is God Himself manifested as the universe. It is God again that shines in everything and everywhere. It is He that gives life and light to every being. He is the innermost Being of all beings. Without God this universe and its multifarious beings cannot exist even for a second. Though God is in everything and everywhere, it is the puny ego that makes a being forget God and causes bondage and misery. The ego idea is at the root of all troubles, tribulations and bondage in this universe. It is, in fact, the cause of Samsara (the wheel of birth, growth, decay and death). If there had not been this "I" idea, everyone would have enjoyed perfect Peace and Bliss.

Wednesday, 2nd June, 1943.

(247) Loss of money is a great worldly loss, but the loss of Brahmacharya is a great spiritual loss.

Commentary:– In the material world, money plays an important part and is a very great worldly power. In this world, money can achieve anything and everything. If a down-trodden, despised and powerless poor man of today were to possess money tomorrow, he will find thousands to worship him and to wait upon him and to be at his beck and call. Loss of money (or poverty) means a very great worldly loss. As money plays an important part in the material world, so does Brahmacharya in the spiritual realm. Brahmacharya, is the very foundation upon which the whole structure of religion rests. Any dishonest and immoral man can amass wealth and win worldly name and fame. But it is not so in the spiritual realm. Brahmacharya plays a very important part in spiritual growth and without its strict observance in thought, word and deed not an inch of progress is possible in the spiritual world. Loss of Brahmacharya means spiritual death and one misses the Goal without its due observance.

Monday, 6th June, 1943.

(248) Breathing, nay, even a heart-beat, is with the idea of duality.

Commentary:– When the mind merges completely in the Self in the state of Nirvikalpa

Samadhi, breathing and even the heart-beats stop completely. Then the body idea, and those of subject, object and knowledge disappear and what remains is the Ocean of Consciousness by Itself. In this state, perfect Adwaita prevails. Even a step lower than this means one's descending to the realm of Dwaita. All bodily functions such as breathing, heart-beats, etc., take place only with the ego idea. Without the ego idea the body cannot function and the mind also cannot work. Where there is the ego idea, Dwaita (duality) prevails and not Adwaita (Monism). One experiences the state of Adwaita only in the state of Nirvikalpa Samadhi.

Wednesday, 16*th August*, 1944.

(249) Lord of the Universe ! May all the functions of my mind be Thy remembrance; may all the words of mine be Thy praise; and may all the deeds of mine be an obeisance unto Thee !

Wednesday, *16th August*, 1944.

(250) Lead me, O Lord, in Thy righteousness. Make Thy way straight for me. Cleanse Thou my heart from all hidden faults and frailties. Keep Thy servant away from presumtuous sins. Remove from my mind all delusions, doubts and ignorance and let them not have sway over me any

more. Lord ! wash out iniquity from me and cleanse me in and out.

Wednesday, 16th August, 1944.

(251) All the activities of the universe can be epitomised in one word, viz., Freedom. Take the sun, the moon, the stars, humanity, the animals and the lower life and study their activities. All these tend towards one object–Freedom. This idea of Freedom is embedded even in a blade of grass. But in a vast majority of beings, their activities take perverted course and they court misery and bondage instead of Freedom. It is this perverted course that is the main cause of so much misery in this world.

Wednesday, 16th August, 1944.

(252) The mind has four main faculties, viz., willing, feeling, thinking and gathering (the tendency to concentrate). In consonance with these four faculties of the mind, the Rishis (Truth Seers) of old have chalked out four different paths in religion, i. e., Karma-Yoga, Bhakti-Yoga, Jnana-Yoga and Raja-Yoga. Though all the faculties belong to the mind, they are not all equally developed in an ordinary being and one selects one of these Yogas according to the predominating faculty of one's mind and reaches the Goal

safely by earnestly following it. As such, all the religions of the world can be classified into these main heads or paths.

Wednesday, 16th August, 1944.

(253) To be blessed with success in religion, one must be sincere to the very core. The daily spiritual work or Sadhana must be systematic. The morning and the evening hours for Jap and Tap must be fixed and followed at any cost. The whole day's work, worship and respite must be planned, fixed and followed without variation. Without strictness and method in one's daily work, worship and respite, haphazard action will not bring the desired result in a definite time. For, the mind is so fickle, deceptive and dangerous that it should never be relied on. It misleads one in so many ways. By its very nature, it will find or make some sort of excuse to shirk its responsibility. One must, therefore, be on guard at all times and be thoroughly strict. Systematic work carried on for a long time develops into a habit of the mind which makes it impossible for one to live without meditation or without thinking of God at the fixed hours, even if one fails to sit in the right posture for contemplation. The best time for Divine Contemplation is midnight. An hour's work at midnight

is equal to two hours work during day-time.' The second best hours are 3 A. M. to 6 A. M. and 6 P. M.

Wednesday, 16th August, 1944.

(254) Sadhakas (spiritual aspirants) must pay particular attention towards their diet. This is absolutely necessary. There is a very close connection between food and mind and between the palate and the genitals. He who does not exercise full control over the palate, fails completely in controlling the mind or observing strict Brahmacharya (celibacy). Loss of Brahmacharya means spiritual death. Therefore, never overload the stomach. Let the food be pure, simple, nutritious and of a vegetarian type. The night meal must always be lighter and simpler. A Sadhaka must avoid mental as well as physical strain. It will retard his progress. A cup of cold water just before going to bed will be found very helpful.

Wednesday, 16th August, 1944.

(255) A person who talks too much, or who desires to move in high society circles, or who reads too much (even too much reading of Scriptures) can never become a Yogi. Control of speech is something one must acquire. There

is so much of energy wasted in idle talk and gossip. Such talk makes the mind fickle, and a Sadhaka must avoid it at all costs.

Wednesday, 16*th August*, 1944.

(256) It is easy to renounce lust and gold but to renounce and conquer the desire for name and fame is an uphill task. After conquering lust and gold, many get entangled in and caught by the desire for name and fame. Without overcoming the latter one fails to reach one's Goal, one must, therefore, always be on guard.

Wednesday, 16*th August*, 1944.

(257) Every action is followed by a reaction. No one can avoid this. During the time of action the mind works with full vigour, physical health is good and the whole environment seems to be helpful. But this state of the mind and this state of affairs do not continue for long. Reaction sets in, in turn, and the mind becomes dull and meditation, insipid, physical health also becomes subnormal and the whole environment looks like hell. An unfathomable and strange kind of sorrow overtakes the mind. There is no definite reason or cause for this sorrow but, in spite of that, one does feel sad and worried. This period is known as the reaction time, during which many

lose hope and patience and become desperate and give up their daily routine work; some others strain their heads and bodies in a hard struggle and become insane; while some others in whose case this reaction is too severe and too prolonged are unable to control themselves and even commit suicide. I have witnessed two cases in which two Sadhus (monks) committed suicide during this reaction time. The best way to overcome this dangerous period is to pray to God constantly and ardently and to live, move and have one's being in the company of one's Guru (spiritual guide). If that is not possible, however, one must seek and live in the company of the pure and the holy. Light food, good company and good books also serve as a great boon during this time. But the Sadhakas who always keep up systematic work and are regular and methodical in their daily routine, worship and respite, can overcome this dangerous period quite easily. Reaction period differs with different people. Some get it often and it continues for a day or two. Some others get it at times and it continues for several days in a very virulent form. Prophet Mohammad suffered for full three years from reaction and it was his wife who encouraged him and saved him from death. During this time one does require some one to encourage, to console and to direct. For want of such a one, many have their whole careers ruined. A Sadhaka must, therefore, be forewarned of this reaction period and he must take necessary precautions betimes.

Wednesday, 16th August, 1944.

(258) Every success is followed by failure. Good is followed by bad and virtue by vice. As a matter of fact, all the pairs of opposites go side bo side, and are quite inseparable. But, many forget this fact and get dejected in failures, and give up their struggle (Sadhana). This is a very great drawback and such people can never make headway spiritually. For such people life ends in misery. Patience coupled with perseverance in failures is a great thing one must learn and keep in view at all times. Ups and downs in Sadhana and in life are natural. For, what is success without failure? Failures there must be and there will be, and one must face them boldly and walk ahead undaunted.

Wednesday, 16th August, 1944.

(259) Faith is a very great power. It can do miracles. One, must have faith in oneself first and then faith in God, faith in the Scriptures,

and faith in Guru (spiritual guide) and in His words. He that has faith has everything, and he that loses faith loses everything.

Wednesday, 16th August, 1944.

(260) Doubt is a great enemy of a Sadhaka (spiritual aspirant). A doubting soul can never reach its Goal. It is better for a Sadhaka to have a bullet through his heart rather than a doubt spring up in his mind.

Wednesday, 16th August, 1944.

(261) Spiritual life is a long, weary and tedious process and one has to walk alone along unknown and forlorn tracks. Very often one has to face pitfalls and dangers. A Sadhaka, therefore must have infinite strength and courage. Only the bravest and the strongest, the true heroes and heroines are blessed with spiritual success. So one must muster courage and strength and depending fully on God, proceed on the chosen path undaunted. But the strength which strengthens the ego is no strength at all; nor is the humility a humility that humiliates the Self.

Wednesday, 16th August, 1944.

(262) We are what our thoughts have made us. What we think that we become. What we

sow today that we reap tomorrow. Our weal or woe of today is the result of our past actions. The mind has no colour and no shape of its own. It takes the colour and form of the object we think about. By constantly thinking of God, His Might and Glory, one becomes like God and, contrarily, one who harps on and lives in one's past sins, failures and misfortunes, etc., becomes weak, sinful and stupid. So, the ideal, the Goal, and the aim must be kept very high and in view at all times. One must always stick to high ideals and be courageous. One should never feel satisfied or get duped with the tit-bits of success. Nay! one should give oneself no rest till one reaches and attains the Highest. 'God helps those who help themselves' is a great fact. Without earnest and right effort nothing can be achieved.

Wednesday, 16th August, 1944.

(263) When a Sadhaka makes headway spiritually by earnest and systematic work (Sadhana), he can see Divine Light (a sort of silvery light) in a variety of ways, can have Divine Visions, can hear certain Divine sounds such as Pranava (Omkar), etc., and can possess certain supernatural powers. These things only indicate the spiritual progress of a person and nothing

else. These visions and powers denote no permanent or lasting state having been achieved by the Sadhaka. When one gains something permanently and systematically, one's whole life gets metamorphosed and one's angle of vision of this world changes completely. And such a man or woman is almost dead to the world and to the cravings of the flesh. A real vision of God changes the whole character of a person and his mind begins to live in constant Divine Contemplation. But the ordinary visions are only like the furlong and mile stones on the roadside to a weary traveller. In his tired state, the sight of these furlong and mile stones give heart to the weary traveller and encourage him to proceed with a stout heart to journey's end. But many Sadhakas make a big hubbub over these petty things and deceive themselves and others. Some make use of these supernatural powers to gain worldly name and fame and thus completely ruin their whole spiritual growth and sometimes their life even. Such actions only proclaim the weakness and vulgarity of the person concerned. Sadhakas who indulge in such acts of frivolity, forget and lose sight of the ideal path, the aim and the end of life and pave their path to eternal perdition. Therefore, a person who desires to attain the Highest Goal must look down upon supernatural powers as filth and treat other tit-bits of success as trash and work sincerely always keeping in view the highest ideal.

Wednesday, 16th August, 1944.

(264) When the mind gets concentrated through Mantra - Jap or any other process, the Mantra or the process stops. The mind then goes along with the meaning and the breathing becomes smooth, slow and steady. When the mind is taken along with the meaning, the latter merges itself in the Divine Light (a sort of all-pervading silvery light) and automatic Kumbhaka (stopping of breath) slowly sets in. Then, either the body idea tries to melt away or, as it often happens, it seems to become bigger and bigger till it becomes one with the vast Infinity. When the mind is taken along with the Divine Light, the latter merges itself in lightlessness, a vast unlimited space which can neither be called space, nor darkness, nor light. In this state the body idea completely melts away, breathing stops automatically, the mind merges itself in Infinity and all the bodily functions, including the heart-beats, stop. Then, the idea of subject, object and knowledge vanishes and what

remains is the Ocean of Consciousness by Itself. This is the state of the purest and the highest kind of Samadhi (Nirvikalpa Samadhi or the state of Nirvana).

Wednesday, 16th August, 1944.

(265) **For a householder:–** Birth under certain circumstances and environments is due to past Karma (past action). It is not in the hands of a man either to lead a life of renunciation or to lead a householder's life. It is absolutely the Will of the Lord that works and guides the destiny of an individual. God-realization is only a question of time and Sadhana is only the time of preparation. God-realization is not reserved for a Sannyasi (recluse) only and denied to a householder. What is wanted is the power of detachment. The world is not separate from God. One must live in the world and attend to every duty but at the same time one should never get attached to anything. One must work and live like a freeman. A lotus lives in water but it is detached from water. Likewise, a man must live in this world without the least attachment. The idea of "I" and "Mine" is verily the hell. This is bondage and this is the cause of pain and misery, in this world. Replace the idea of "I" and "Mine" by the idea of "Thou"

and "Thine". Let the idea and thought of God grow supreme in life. Eat for God, drink for God, sleep for God, nay! let the every heart-beat be unto God and God alone. Let every act become an act of worship. If a householder can do this much only, he can surely enjoy Moksha (Freedom) in this very life.

Wednesday, 16th August, 1944.

(266) As per one's past Karma, every individual has a certain distance to cover, before coming face to face with the Supreme Reality. This time can be shortened by right effort. The effort of a being is of three kinds, viz., mild, middling and intense. Take, for example, a man starting from Calcutta on way to Kashi (Banaras). If he travels on foot it will take him some weeks to reach Kashi. If he goes by train, it will take him one day, but if he journeys by aeroplane, he will reach Kashi within a few hours. Though the distance is the same, the time is shortened by increased speed. These three ways of travelling can be compared to mild, middling and intense kinds of efforts. Thus, by right, earnest and intense kind of effort a person can reach the Goal or hasten God-realization whether he be a householder or a Sannyasi.

Thursday, 30th November, 1944.

(267) Strength is life and weakness is death. Weakness is the greatest sin in this world. The weak have no worldly prosperity and it is more so in the spiritual realm.

Thursday, 30th November, 1944.

(268) Money is a very great worldly power. Even if a street dog were to possess it, there will be many to worship it in this world. Truth, pure love, Brahmacharya and renunciation are great spiritual powers. The power of a soldier lies in his sword; that of a poet, in his pen. The strength of a child lies in its loud cries and that of a devotee, in prayer, self-surrender and humility. But, humility which humiliates the Self is no humility at all, nor is that power a power which strengthens the ego. To make it clearer, let the mind dwell in the infinite strength of the Atman (Self), and, at the same time, let there not be any show or display of that power overtly. Identify yourself with the pure, all-powerful and infinite Atman but, while seeing and perceiving the Atman in everything and everywhere, be gentle, kind and meek. What is wanted is a hero's will coupled with a mother's heart. Modesty has more values than beauty. Where the ego grows, God hides.

Thursday, 30th November, 1944.

(269) Always raise the mind and keep it attached to high and strength-giving things and ideals. There is a great strength behind truth, behind purity, behind chastity, behind modesty and behind guilelessness. Brahmacharya is strength; it is life. By observing strict Brahmacharya one can achieve peace, power and long life. By establishing oneself in strict Brahmacharya in thought, word and deed one can achieve anything and everything under the canopy of heaven. Brahmacharya gives an adamantine will-power, and with the growth of this power one can achieve anything and everything and grows to be fearless and all-daring.

Thursday, 30th November, 1944.

(270) Unity is strength. When a mass of weak fiibres is twisted together and made into a thick rope, it can be used to hold even a powerful elephant. On the other hand, the strongest untwisted fibre cannot be used to tie even a small puppy. So long as there is unity in a family, in a fraternity and in a country, no outside (or external) power can shake it. It always grows and becomes prosperous.

Thursday, 30th November, 1944.

(271) The spiritual path is long, weary and

lonely. You have to walk all alone along an unknown track. Ups and downs there will be. Troubles and tribulations will come your way. You will often be overpowered by deep dejection and life itself will become insipid for a while. But, strength is the one thing needful in spiritual life. So, gird your loins and with strength infinite proceed on the journey all alone with firm faith, patience and perseverance. Then and then alone you will reach the Goal. Dear Sadhaka (aspirant) ! weakness will not help you in the least. Tears will not mend matters. He that weeps will weep for ever. It is strength alone that can help you. Therefore, with full strength Arise ! Awake ! And stop not till the Goal is reached !

Thursday, 30th November, 1944.

(272) Dear Sadhaka ! the idea of "I" and "Mine" is weakness but that of "Thou" and "Thine" is strength. Ignorance is the cause of the idea of "I" and "Mine" and ignorance is weakness. Verily, ignorance is death itself. Knowledge is strength, knowledge is life and knowledge is, verily, God Itself. A million years of darkness in a cave vanish with the striking of a single matchstick; so, even the most deep rooted ignorance disappears with a single ray of Divine Light.

Therefore, stick to God, and thus destroy ignorance, gain strength and knowledge, and be free and happy.

Thursday, 30th November, 1944.

(273) Attachment is weakness and the cause of bondage and pain. Detachment is strength and leads to Freedom and peace. So, learn how to detach. Live in the world and work in the world but be free. For, God is not separate from the world. He is everywhere and in everything. What is meant by "The world is false" is the names and forms of the world. Names and forms are impermanent and everchanging. Remove the names and forms of this world ; what remains is God and God alone.

Thursday, 30th November, 1944.

(274) Concentration of the mind is strength. By focussing the mind, and making it one-pointed you gain infinite strength. The full strength of the mind of an ordinary man lies scattered through the multifarious activities of the senses. So, control the senses and the mind and you will realize your true strength. The aim of concentration is to regain this lost strength of the mind and this is what all the religions aim at.

Thursday, 30th November, 1944.

(275) Every desire is a want and a bondage. Every desire weakens the mind. To make the mind free from all desires is to gain strength. Even the desire for Moksha is bondage, and one must eradicate even this to attain Nirvikalpa Samadhi or Nirvana. But, in the initial stages, one should go step by step, i. e., one must give up the lower desires for the higher ones, and, in the end, even these must be wiped off. It is then, and then only that one can attain the Highest Goal.

Thursday, 30th November, 1944.

(276) The purpose of a lantern is to give out bright light to its maximum. In order to gain this end, we have to keep the lantern neat and clean, to trim the wick and to feed it with oil. Otherwise, the aim and the end in having the lantern is not gained. As a lantern is meant for light, so is the body, for God-realization. The purpose of the body is to realize the Atman (Self). To do so, it must be kept neat, clean and strong. It must be given proper food, drink, clothing and recreation. Otherwise the purpose of the body will fail. Never crush the body; crush instead the desires by controlling the senses and

the mind. This is the one thing many fail to understand.

Thursday, 30th November, 1944.

(277) We want strength - strength of body, strength of mind, strength of will, strength of charity and strength of everything. We want men and women of iron muscles and steel nerves with a mind of the substance of which a thunderbolt is made. We want Kshatriya Virya and Brahma Tejas. A handful of such men and women will change this universe into a veritable heaven in no time.

Thursday, 30th November, 1944.

(278) Character is strength and a man of character moves about like a free lion of the forest. Immorality is weakness; it is death. It makes a man coward.

Thursday, 30th November, 1944.

(279) Humility in success, and patience, perseverance and courage in failures are great things one must always bear in mind.

Thursday, 30th November, 1944.

(280) Hope is a great strength. Always entertain high hopes. Be always an optimist and never a pessimist. Retain the high hope of success

even in spite of repeated blows and failures and you will surely come across it ere long.

Thursday, 30th November, 1944.

(281) Faith is a very great strength. True faith can move mountains-even earth and heaven. Men fail and suffer for lack of faith.

Thursday, 30th November, 1944.

(282) Thought is a force. Every word is a force. Every word uttered or every sound made by one is a certain amount of force escaping. It is the loss of a certain amount of energy. To control speech is a source of great strength. It retains energy inside and with this energy one can easily control the mind. Gossip wastes energy and makes the mind fickle.

Monday, 10th March, 1946.

(283) When the mind gains the power of concentration and the body and the senses become pure and subtle, one can feel the force of an operating radio from a distance of twelve feet even. The force of the operating radio (the radio waves) can be felt definitely striking the tips of the fingers apart from the ears and entering the body.

Tuesday, 10th March, 1946.

(284) For the genuine growth of a person we

have to take four things into consideration, viz., heredity, environment, ability and effort. In heredity, the father is like the seed-giving tree and the mother, the nursery in which the seed sprouts and grows into a seedling. The place of transplantation, the nature of the soil, manure, water and the care of the gardener are like environment. Ability is like the inherited powers of the seedling, and effort, like the power of assimilation and the speedy or slow growth of the seedling.

Commentary:- For speedy and healthy growth of a tree we have to take into consideration four main things, viz., the seed must be good and secondly we must see to the nursery in which the seed is to sprout and grow into a seedling. Then comes transplantation. If the soil is not rich and the plant is not given the proper manure, water and protection, etc., even a most healthy seedling may get ruined and its growth may get stranded. Thirdly comes the inherited powers of the seedling. This power, the seedling gets from heredity and by itself, i. e., its past life's Samskaras or the past Karma-Phala (the fruits of past life's actions). And lastly comes effort. Effort entirely depends upon the seedling. If the seedling properly assimilates manure, water, etc., given to it, it may have a speedy and healthy growth. When a seedling gets all those things it grows into a mighty tree in due course. But, when it fails to get any or all of them, it may die after some time or it may not grow into a healthy tree. Its growth may get stranded half way. Likewise, for the genuine growth of a person to gain the end of human life, he must possess the above-named four qualities, viz., good heredity, environment, ability and right effort. When a man has all these qualities, his growth is speedy and healthy and he reaches and realizes the highest end of human life, i. e., Freedom or Moksha.

Thursday, 30th December, 1948.

(285) The sanctity of a shrine. Why should a shrine be kept holy ?

Answer :- Man makes temples holy and, in turn, they make man holy. Take a newly-built temple, mosque or church. To begin with, a temple, mosque or church is like any other newly-built building without a holy atmosphere. Then people begin coming to it to worship and offer their prayers with great devotion. Some great Saints also visit it, worship there and offer their prayers. Thus, in course of time, the temple, church or mosque becomes holy and vibrates with a serene and spiritual atmosphere. Out of sheer ignorance some may say that this holy and serene atmosphere is nothing but fiction, a mere creation or imagination of one's own mind. But this is not really so. For, there is a thing called thought-force and thought-vibration, which an ordinary man fails to take note of and understand. Electricity pervades the whole world in a subtle form but we do not feel it generally. But when the same electricity is generated through a dynamo we feel it tangibly. Likewise, God pervades the whole universe in a most subtle form but common man does not feel His Presence generally. The same All-pervading, All-powerful God manifests Itself in a concrete form through Prophets, Saints and Seers and through temples and holy places. As the power of electricity can be felt in a tangible form through a dynamo or in a power-house, so can God's presence be easily and tangibly felt through God-men, temples and other holy places of pilgrimage.

Every house, every place and every man is permeated by a certain kind of thought-vibration. This thought-vibration can be easily felt by everyone. For example, when we go to a house or monastry where good and pious people live, we automatically feel awe, reverence and confidence and get elevated. But when we go to a house of ill-fame, or to the houses of thieves, liars, etc., without knowing the character of the inmates, we automatically feel lustful desires and thoughts, and the ideas of pain and suspicion creep in our minds. When we go to a slaughter-house, a burial-place or a cremation-ground, we automatically feel serious, sad and sorrowful. Every day we come across men and women about whom we know nothing. But as soon as we see them, we begin to be drawn to some of them at first sight while some others we begin to hate, suspect and get disgusted with. Why is it so? We see all these persons for the first time and we do not know anything about their character; still we have feelings of love and confidence for some of them and those of hatred and disgust for others. This is only because of the thought aura surrounding each. The predominating thought in the career of every person surrounds him with its particular aura which our mind catches automatically, and leads us to hate some and love others at the very first sight.

There is a thing called contagion and it may be gross or subtle. There are certain diseases which are contagious. Even a man of good health coming in contact with a person suffering from a certain dire disease may himself catch it and suffer from it. Similarly, there is the contagion of sins in a subtle form. A pure and subtle mind can detect and feel this contagion tangibly and tries to avoid it. It must be clearly understood that an impure, sinful, and characterless man of Tamasic mind and ill-fame carries with him a polluted atmosphere which contaminates all those with whom he comes in contact. When a place is constantly visited by such persons it becomes impure and fit only for acts of deceit, debauchery and murder. Even holy men cannot escape the ill-effects of such a contamination. That is why the temples and shrines should be kept holy and no unclean person should be permitted to enter there. That is also how the custom of not taking food or drink from the hands of an unclean and sinful person came into vogue. This custom has a deep rooted meaning and is based on scientific principles, but, in the course of time, its true spirit and significance has been lost sight of and it has been kept up in outward form only. Thus it is that it has degenerated and the people have lost faith in it and have revolted against it.

Saturday, 8th January, 1949.

(286) What is meant by purity ?

Answer:– Purity is of two main kinds, external and internal. To take bath daily, to put on clean clothes, to eat clean, wholesome food, to drink pure water, etc., to live in a neat place, to breathe pure air, to observe Brahmacharya (celibacy), to be kind and gentle to all living beings, and to do acts of charity are acts of external purity. To speak the truth, to speak kind and loving words, not to speak unnecessary, harmful or vulgar words and to exercise control over speech are acts leading to the purity of speech. To think of good and beneficial things, to think of doing good to others, to free the mind from the thoughts of Kama (lust), Krodha (anger), Lobha (greed), Moha (infatuation), Mada (pride) and Matsarya (jealousy) are acts of internal purity. Even higher than charitable and good thoughts is the thought of God at all times. For, good and bad thoughts are like gold and iron chains, respectively. Both bind a man. But, to get rid of bad desires and thoughts one must take the help of good desires and thoughts and ultimately one must go beyond both to gain real peace of mind. Therefore, out of multifarious desires and thoughts one must make one thought supreme–the thought of God, the name of God. But to gain the highest kind of purity one must go beyond even this thought. The mind must become free from all kinds of desires and thoughts like a vast white sheet of paper without any speck on it. This state of the highest kind of purity one gains only in the state of Nirvana or Nirvikalpa Samadhi, in which the mind merges itself in the Supreme Being and becomes one with It and the ideas of subject, object and knowledge disappear altogether and what remains is the Ocean of Consciousness by Itself.

Sunday, 23rd January, 1949.

(287) Karma (work) and its Phala (fruit).

Atman (Self) is Infinite. It has no birth, no growth, no decay, no death, no sex, no caste, no creed, no bondage and no liberation. It is ever Free, All-pervading and One without a second. The ideas of creation, of birth, growth, decay and death, and those of bondage and liberation begin with and end with the mind. The mind is the chief instrument of the Jivatman (Self) from which it receives its life and light. But the

Jivatman knows the world through the mind. The mind has three Gunas and its understanding of the world and mode of thinking and acting differs according as which of the three Gunas is predominating. Every act bears fruit. What we sow that we reap. Our sufferings and enjoyments are the outcome of our past acts, and our future weal or woe depends upon our present acts. Karma-Phala is not any thing imposed upon us by some external being. We are the creators of our Karma-Phala. Karma-Phala has a beginning and an end too. Action and reaction, Karma and its Phala (work and its fruit) begin with the mind, live in the mind and end with the mind. They have their ups and downs with the impurity and purity of the mind respectively. When the mind becomes pure and speckless in Nirvikalpa Samadhi, all the effects of past Karma get destroyed and the person gets rid of the idea of bondage and freedom and lives in the glory of the Atman. In an ordinary man two things act prominently i. e., the fruits of the past acts (Prarabdha-Karma) and effort. These two things are like two rams fighting each other. If the ram of Prarabdha-Karma wins the fight, the man becomes a fatalist; but if the ram of effort wins the man extols self-effort and scorns those who talk of fate. If however, the fight between the two rams remains undecided, the life of the man remains a constant struggle and ends in a struggle.

Prakriti, the Creative Power of God consists of three Gunas, viz., Sattva, Rajas and Tamas. These Gunas are the qualities and the substance of the Prakriti Shakti. It is the Prakriti Shakti with the aid of the Gunas that evolves itself as mind and matter and as the visible universe. Wherever there are mind and matter, wherever there are names and forms, there are the Gunas also. In involution, the Gunas remain in equipoise but in evolution the balance of the Gunas gets upset and this becomes the cause of creation. And it is the Gunas that differentiate a man from a man, a woman from a woman and a being from another being. As per the working of the predominating Guna, the understanding and the actions of a being differ. To begin with a being comes to this world without any past Karma and after taking life it goes on acting and accumulating knowledge as per the nature of the predominating Guna. These actions become the cause of ignorance or knowledge, and bondage or liberation. The nature of the mind is to externalise through the senses and to get attached to the objects of the senses. Thus it is that it becomes impure, loses its pristine purity and the sight of the Atman and Freedom. Attachment and impurity of the mind are the two causes of Karma-Phala, and births and rebirths in this world.

This world is nothing but the projection of one's own mind. An impure mind loses sight of the Atman which is the efficient cause of this world and takes the evanescent names and forms as real. But a pure mind, a mind, that has attained one-pointedness and Wisdom sees the One Atman in and through every name and form. Impurity and delusion are the main causes of Karma-Phala. Delusion makes the mind get attached to certain sense-objects causing attachment. A pure mind even while desiring, thinking and acting does not get attached to any object and thereby escapes Karma-Phala. If one desires, thinks and acts, but there is no attachment whatsoever and the idea of actorness (ego idea) is completely absent, Karma cannot produce any effect (Phala).

A thirsty man sees a mirage for the first time, and not knowing the real nature of the mirage runs after it in search of water. After a long and baffling search and consequent suffering, he understands that the thing seen is false and it is futile to run after it. With this knowledge his desire and effort to get water from the mirage cease. Likewise, the mind coming into existence for the first time gets attached to the senses and their objects and thinks that its happiness consists in enjoying them. Thus, hoping against hope, it goes on enjoying itself and suffering, and in its mad rambles, it forgets the Atman, loses its pristine purity and goes on taking births after births. This is how the mind first creates Karma-Phala. Karma-Phala is created by self-effort and, in the end, gets destroyed by self-effort also. For, on making experiments after experiments, receiving blows after blows and suffering untold pain and misery, the mind learns that worldly pleasures are false and painful, and that real bliss lies in discarding them and in realizing the true nature of the Atman. With this true search and the gaining of true Knowledge of the Atman, Karma-Phala ceases to work and to hold sway over the mind any more, and then the mind regains its purity and Freedom. Thus, the mind is the cause of Karma-Phala and that of Moksha also. That is why it is said in the Gita that a purified and well-directed mind is one's friend and guide, and an impure, and ill-disciplined mind is one's bitter enemy. Thus, bondage or liberation, lies with us, ourselves, i. e., in our way of thinking and acting. Karma-Phala breeds and thrives on the wrong way of thinking and acting, and ceases with right thinking and acting.

A pigeon enters a hall through a ventilator and the way of entrance is still open. But the pigeon forgets the exit and seeing light coming through a glazed but closed window takes it to be an opening and rushes towards it and strikes its head against the window pane and gets bewildered. Seeing light coming through another closed ventilator, it rushes towards it and gets hurt once again. Thus the pigeon spends some hours in flying from window to ventilator and from ventilator to window but in the end, it finds the open ventilator through which it entered the hall and makes its escape. How is it that the pigeon forgets the ventilator through which it entered the hall, though the ventilator remains wide open? Who or what has caused this delusion? Surely, the pigeon itself is the cause of its delusion and suffering and it itself becomes the cause of its escape also. In like manner, the mind coming into existence for the first time gets confused in this universe owing to the delusion caused by the Gunas, forgets its real nature and the nature of the Atman and goes on enjoying itself and suffering, creating Karma and its Phala. After a long futile search and experiments it understands and realizes its folly, renounces the world and its objects, pays attention to the Atman and gets liberated. Thus Karma and Karma-Phala, bondage and liberation entirely depend upon the mind only.

Monday, 24th January, 1949.

(288) What is meant by Religion ?

Answer:- Religion is God-realization. It is being and becoming one with the Supreme Truth. The subject that deals with this Ultimate Truth is called religion. The means and ways that are adopted to realize God is called religion. The rules of conduct that regulate, reform and elevate the life of a man is called religion.

Friday, 28th January, 1949.

(289) Every sound is like a stone thrown on the calm water surface of a lake. The stone produces a series of waves and ripples according to its striking force which move in circles. Likewise, a sound produces sound-waves in ether and they move in the form of circles. And that is how people hear a sound although they may be standing in different directions.

Commentary:- Throw a stone on the calm water surface of a lake. The stone, as per its striking force, produces a series of waves and ripples. These waves and ripples starting from the starting place move in the form of circles. The small circle that begins at the point of striking goes on enlarging till it reaches the bank of the lake and then it subsides. The waves and ripples always move in a circular form. Every sound, loud and low, behaves exactly like a stone thrown into water. Every sound, as per its strength, produces a series of sound-waves which move in all directions in the form of circles. And that is how the same sound is heard by different people in different directions. The force of the sound-waves grows lesser and lesser as they go on expanding, i. e., as each circle becomes bigger and bigger. Though a sound-wave moves in a circle, the exact sound gets concentrated through the hearer. The same sound is heard clearly or dimly by different people standing at the same place or equidistant from its starting place according to their power of hearing. If the subtle organ of hearing is defective one hears the sound faintly or may not hear it at all. But the man whose subtle organ of hearing is keen and powerful catches the same sound clearly.

Friday, 28th January, 1949.

(290) If we throw a stone into moving water, it produces waves and ripples which move downwards and the distance of their upword movement (against the current) will be very small. In like manner, sound-waves move easily, quickly and to a larger distance in the direction of the prevailing wind and their movement against the wind covers a short-distance only. So, a sound with the help of a strong breeze can be heard from a long distance but the same sound cannot be heard from the same distance against the wind.

Sunday, 30th January, 1949.

(291) The Formless Aspect of God (Nirakara) is neither an entity nor a nonentity; it is neither being nor nonbeing. It can be called neither light nor darkness, neither one nor many; neither bliss nor misery; neither wisdom nor ignorance. For, these are all relative terms. When there is only One Thing how is It to be described ? Who is there to describe It ? As a matter of fact, there are no words to describe It. Yet It is not a thing which is nothing. It can be called the Thing in Itself, or the Ocean of Consciousness by Itself.

Om Shanti ! Shanti !! Shanti !!!

BOOK - OPINIONS

**Mr. Carlton Kendall - A great research scholar-
California, U. S. A.:**

"*The Primal Power In Man or The Kundalini Shakti*" gives the information I have long been searching for. Already I have obtained what copies I could in San Fransisco to give to libraries and key research people. It is by far the best presentation of the Kundalini Theory to appear in English suitable for the scientifically minded Western scholar.

I had just about given up all hope of ever finding the information to sustain my suspicion that in the Kundalini Theory lay an explanation of the secret and cause of genius. The book supplies that information and agrees with a mass of other collected notes for publication. Before this book arrived I was frankly discouraged. The Indian Consulate here had told me about the books but after examining so many other prepared for Western readers, I was skeptical of its containing more than the stereotyped rehash.

Joseph B. Youle, New York, U. S. A.:

Permit me to state that the timely arrival of last order of books saved me from serious injury in practice of Pranayama. After careful study of your above books I finally am on the correct method.

For past five years I have read every book available in this city on Hindu spiritual teachings, but the books by your beloved Swami Narayanananda are by far superior of any of their kind. May God permit a wider distribution of his writings.

His Holiness
Sri Swami Narayananandaji Maharaj

of

RISHIKESH – [HIMALAYAS] – INDIA

A Brief Life-Sketch
&
An Appreciation

BY

His Devoted Disciples

of

the East and the West

His Holiness Sri Swami Narayanananandaji Maharaj is one of the greatest Sages of the 20th. century. He hails from South India–the hallowed-home of Shri Shankaracharya of world-wide immortal fame. He was born on Friday, April 12, 1902 at Kongana village (South Coorg) of respectable Coorg family (Kademada family). To his father, Sri Kalappa and his mother, Srimati Ponnamma, he was dearly beloved as he was born after many years of penance, fastings, prayers and offerings to the local gods and goddesses. In devout thankfulness, they named the child Nanjunda (Nanju=poison, Unda=to eat=Shiva), little knowing that this son of their cravings and yearnings was destined one day to be blessed with God-realization to become the true guide, Philosopher and friend of all eager and struggling spiritual aspirants the world over, in this materialistic age of thermo-nuclear bombs.

The child was robust, handsome and jovial. He had a smiling face and bewitching eyes. Little wonder that he soon became the cynosure of all eyes in the village.

Naturally the child was much attached to his parents, but though he had to tear himself away from them at the age of five to prosecute his studies, he felt unconcerned and went away with a light heart. Five years later, his father died. That was a cruel blow to the little Nanjunda and proved to be the turning-point in his life.

As a boy, little Nanjunda was very active and restless. He was an all-round student–good at studies and conspicuous on the playground as well. He represented his school at tournaments in games and sports and acquitted himself creditably. But in spite of all this activity and restlessness, it was common knowledge that he sat down quietly and regularly for half an hour or so in the mornings and evenings in serious Divine-contemplation. It came to him instinctively without outside influence of any kind what-so-ever. This innate inclination towards meditative life and the regularity and sanctity with which he practised concentration of mind in those early days gave him a glimpse of the Supreme joy and ecstasy lying hidden in its folds and laid a firm foundation for the dearly cherished and unique experience of Samadhi and Self-realization in the days to come. Surely, coming events do cast their shadows before.

After finishing his studies, the young Nanjunda did not go for a married life. Instead, he renounced the world at the age of twenty-seven and became a Sannyasi (monk). Not that his life was a bed of thorns and he was disgusted with it. No. He had comforts of all kinds. He had never met with dejections of any sort from any quarter. The fact is that his mental make-up had undergone a complete change. As he sat one day, as usual, for meditation, he experienced deep concentration of mind for more than an hour. When this high pitch of concentration was over, he heard his inner voice calling upon him to renounce the world and the young man lost no time in distributing all his property and personal assets up to the lost pie and left his hearth and home in 1929 in quest of a Guru (spiritual teacher).

It was a long and arduous journey of thousands of miles to Belur Math of Sri Rama-Krishna Mission in Calcutta towards which the young Sannyasi (monk) directed his foot-steps. And on reaching his destination and on the very first night of his stay in the sacred precints of the Math, he had a dream-vision of Sri Rama-Krishna Paramahamsa Deva sitting by his side and blessing him. For three days he was subjected to tests of various kinds of different monks before they were satisfied and permitted him to be brought in the presence of the President–Mahapurshaji Maharaj (a very great Soul), a direct disciple of Shri RamaKrishna Paramahamsa Deva. The President was then aged eighty-four. When ushered to the President's room, our young Sannyasi prostrated himself before the revered great Saint and mentally surrendered himself to him completely. It is said that the very sight of the new would-be disciple filled the Guru's heart with satisfaction. He simply enquired of him his name and blessed him.

SWAMI NARAYANANANDA, as he came to be called in due course, loved his revered Guru with intense devotion and religious fervour. The Guruji Maharaj, in turn, bestowed on him his deep affection.

Swamiji in course of time developed a great thirst for God-realization. Secluded life began to appeal to him more and more. It was not long before he realised that to achieve his noble and sacred purpose, he must retire to the soul-stirring majesty of the Himalayas for rigorous Tapasya (penance). When this mental struggle was going on, one day, his revered Guruji, while in an inspired mood, called him and ordered him with the following words: "You proceed to the Himalayas for Tapasya and be merged in Samadhi." Accordingly Swamiji left Belur Math in the year 1932.

Face to face with the mighty snow-clapped and awe-inspiring ranges of the Himalayas, Swamiji felt exhilerated and began to undergo rigorous penance in all sincerity. He worked indefatigably. Bodily comforts he could have none and he felt the least concern for them. Busy in Mantra-Jap ordinarily for 12–16 hours every day, performing at least a lac of Mantra-Jap daily–and sometimes with no rest or respite whatsoever day and night, he strove earnestly and patiently to bask in Divine Effulgence for which he had staked his all. And be it said to his greatest satisfaction and pardonable pride that his very hard, sincere, regular and systematic Sadhana–Mantra-Jap, meditation, concentration of mind and practice of Yoga–was suitably rewarded and blessed with Nirvikalpa Samadhi.

It was a Shivaratri night–the festival of the Lord Shiva's night-long vigil and worship throughout India–towards the close of February 1933. Swamiji sat for meditation at midnight as usual. He felt the full rising of the Kundalini

Shakti to Sahasrara and his mind soared to a very high pitch. His breathing stopped automatically (Kevala Kumbhak) and so did the heart-beats. The body idea melted away, he lost the ideas of subject, object and knowledge, his lower consciousness becoming finer and subtler became one with the Ocean of Consciousness by Itself and the mind—along with will, ego, intellect and Chitta merged completely in the great void (Infinity). Swamiji felt himself one with the Ocean of Consciousness by Itself. He remained in this state of Samadhi for quite a long time. And then, slowly but surely, his mind though still at a very high pitch, came down to the plane of relative consciousness. But his angle of vision had undergone a complete change and he could perceive the one Atman (Self) everywhere behind all names and forms. In fact, he felt Divine unity in universal diversity. The seeker after Truth thus became the Path-Finder, and resolved to share his unique experience with true spiritual aspirants all the world over and to communicate to them the ways and means of Self-realization as he realized by actual practice.

It was in the year 1936, after the Maha Samadhi (death) of his revered Guru Deva, that

Swamiji severed all connections with Sri Rama-Krishna Mission and, in due course, came to be enthroned as spiritual Guru in the hearts of his admiring followers in the East and the West.

II

Sri Swami Narayanananda is a Godly man. That he is one of the greatest Sages of our times goes without saying. Those who have directly come in contact with him or sat at his feet as disciples know him only too well by personal experience and realise his greatness as a spiritual Guru. Those who have pondered over and benefitted from his illuminating books, speak of them thus: [We quote a few opinions out of numerous tributes paid to the books on their own accord after reading them.]

1. "On the Eastern horizon in the holy city of Rishis and Yogis has risen a bright star brilliantly shedding its light on most abstruse questions pertaining to the practice of Yoga."

2. [Another Westerner who visited India and various religious institutions and read philosophical and religious books written by different great men and after visiting Swamiji and reading his books writes thus:] "How can I ever thank you for your wonderful Darshan of May 31, 1959. Your books are the priceless treasure I brought back from India. The movie camera captured your enchanting smile and the beauty of God that you

are. Although I have not written sooner, you are always in my heart and thoughts and ceaselessly I thank God that we were able to make the trip to lovely India and that through the Grace of God, got in personal contact with your Holiness."

3. "I cannot too often repeat how great influence the book: "THE SECRETS OF MIND-CONTROL" has had upon me. This wonderful book gives the most subtle of all subtle imagined. I have observed thorough alteration. I am much more quiet now-have got a more sharp discriminating faculty, etc.

Taken upon the whole, it is one of the most wonderful books I have ever read. Nor have I read anything like that and I shall not again read such ones, so great is the impression which they have made upon me."

4. "For the past five years I have read every book available in this city (New York) on Hindu spiritual teachings, but the books by your beloved Swami Narayanananda are by far superior of any of their kind."

5. "You already know my admiration for all the books-of Swami Narayanananda-being the most "DEEP" and at the same time practical ones for a sincere Sadhaka. In them are contained the essence of everything genuine of Indian Philosophy combined with the experience of personal Realization, which alone make them fit for being "GUIDING" books for spiritual seekers. I know of no other books today in which are contained this Knowledge in such a form."

Swamiji is the embodiment of purity and selflessness. Though in his sixtieth year, he looks much younger for his age. And the secret of his youthful appearance and the halo that surrounds him lies in the strict life of Brahmacharya (celibacy) that he has lived and the practice of Yoga that he has diligently pursued. In fact, he lives the ideal life which he inspires others to emulate and preaches his followers to aspire after and strive for in all earnestness. Who knows that the Omnipresent, Omnisicient and Omnipotent God, in His Divine Providence, may have sent him as the new prophet at this crucial juncture of man's sojourn on earth to rejuvenate and repropagate the ancient Indian ideal of Dharma (righteousness).

Swamiji does not believe in creating Samajas, Maths or Organisations or even gathering people around him for self-exaltation. Secluded he lives a clean, simple, innocent and independent life free from shackles and fetters of all kinds. He has no funds at his disposal nor does he care to collect and hoard them. Pomp and show as well as power and pelf he abhores. Name and fame, that "Last infirmity of a noble mind" he discourts and shuns. He is easily accessible to all seekers after Truth, rich and poor, young and aged, alike and knows no distinctions of caste, creed, colour and sex in propagating his MESSAGE. He is the true Guide, Philosopher and friend of all. His sole aim in life is to communicate to the sincerely struggling spiritual aspirants his personal experience of God-realization in order to lift them up to follow in his foot-steps so that they may also taste the sweet nector of Divine Immanence in themselves through Mantra-Jap, mind-control, concentration, contemplation and practice of Yoga.

As a spiritual Guru, Swamiji shows fatherly care and affection and motherly tenderness towards all who approach him for guidance. His interest in the spiritual well-being of his followers is never failing. He always meets them on their own ground, answers their queries and resolves their problems as sweetly as possible. Those who correspond with him about their difficulties in Sadhana (spiritual practice) or seek his advice for self-upliftment, receive prompt replies which encourage them to still greater endeavours along the right path. His words are resonant with great helping and healing powers for the moral and spiritual edification of his disciples. His influence over them is deep and permanent. The perspectives that he enables them to conjure up before their mind's eyes are very subtle and beggar description.

In this materialistic age when power, pelf, name, fame and even sexuality, etc., hold sway and there is no end to man's sordid wishes and desires, it is a great solace to meet such a noble person who, even as a youngman, spurned all earthly connections and considerations and renounced the world to devote himself to a life of dedication to his Inner-Self in quest of union with the Infinite. We love, adore and venerate him as a true Teacher because there is no compromise in him in essentials and he strikes in all sincerity and humility to lead aspirants towards the attainment of the Highest Goal in life.

In short, as a spiritual Guru, Swamiji represents the essence of the highest spiritual attainment and a clear understanding of the mentality of the modern man. The essentials of the system of education that he has laid down cannot but help boys, girls and adolescents attain perfection in life that the world is so sorely devoid of at present. It is only too true to say that in SWAMI NARAYANANANDAJI the new India of today has personified the highest ideal of the India of Rishis of old.

Swamiji has been recently photographed under the Neem tree which he has planted in the garden of 'NARAYANA NIVAS'. The twin trunks of this tree symbolise the ideals he stands for and preaches. To quote his own words : "Many people confuse the aims and ends of State, Education and religion. They think that these three departments are quite separate from one another and have different aims and ends. Whereas this is not really so....... The aim of an ideal State is to protect the lives and properties of its subjects and to make them peaceful, prosperous and happy....... The aim of Education is to make a man wise, peaceful, prosperous and happy. What religion aims at is also to make man good, peaceful, prosperous and happy....... Where does then true Freedom lie ? It lies in knowing one's own True Nature or, in other words, in gaining Universal–Consciousness....... This does not mean that a man must neglect his body and material things. This will be a blunder. To get attached to sense-objects and to become a slave of the mind and senses are the two real danger spots. These make one suffer hell-fire. To neglect the body, to deny it its bare necessities and to show a cold shoulder to all material things are also fraught with dangerous possibilities. Such an attitude also leads one away from the goal...... Any education that takes man away from God is no education. Likewise, any education that makes students neglect the material side of life is also a misnomer. For a happy, healthy and all-round growth of man, there must be a combination of the Eastern and the Western (spiritual and material (science) ideals. This combination will lead to a happy and healthy growth." (From Swamiji's book:-"MIND, ITS SOURCE & CULTURE"-Pp.133-140)

III

SWAMI NARAYANANANDAJI'S greatest and invaluable contribution towards the spiritual emancipation of man is the revelation of his unique experiences in the form of books in English. Swamiji has, by now, written seventeen original books (A complete list of which appears at the end of this book along with translations of some of them into Hindi.) on a variety of subjects to teach man how to come face to face with the Ultimate Reality and feel the Supreme Ecstasy of communication with the Almighty as a matter of course. Having lived a life of severe austerity in seclusion for well nigh two decades and having attained Nirvikalpa Samadhi through

Brahmacharya (celibacy), strict self-discipline, perfect mind-control and deep contemplation, he is eminently fitted to show the right path to people groping in ignorance for the realization of their cherished hope in life.

A narration of the cruel circumstances in which Swamiji had to pass a number of years of his dedicated life and the ordeals that he had to pass through would make one's hair stand on end. Suffice it to say that receiving no encouragement from any quarter and being even denied the comfort of a roof to take shelter under and, contrarily, suffering insurmountable difficulties and obstacles and facing manfully the calumny; slanders and scandals heeped upon him by unscrupulous and evil-minded persons for their own selfish ends, Swamiji carried on unruffled the even tenor of his life and busied himself in writing books which, he penned with marvellous ease and facility. But when the manuscripts were ready, Swamiji had no wherewithal to get them published. His honest labour lay unfruitful; his cherished hope unfulfilled. Yet he did not lose hope.

The ways of Providence are indeed strange and past finding out. After the partition of India in 1947, four orphans—two brothers and two sisters, Shri Ram Prasad Gandhi, Kumari Krishna, Kumari Savitri Devi and Shri Surya Prakash who had migrated from West Pakistan after having lost their hearth and home, chanced to come into contact with Swamiji. They read through the Mss. and, convinced of their high merit offered to publish them. Though these youngsters became the publishers, worked very hard and made lot of self-sacrifice, yet, Swamiji had to keep a close watch, take the burden and guide them at every stage of progress (development). Had it not been for the great self-sacrifice of Swamiji all the books would not have seen light.

A few names it is worth while to record in this connection. Among Swamiji's Indian devoted disciples, a mention deserves to be made of Sri G. L. SETHI, B. Sc. (Honours) B. T.—Gold Medalist, now of Delhi. He is also a refugee from West Pakistan and, on migration to India, chanced to come to stay at 'Shanti Kutir' in August, 1947, in one block of which Swamiji was then having his abode. He has been an educationist of standing and reputation in the Punjab. As a labour of love, he has read through the Mss. of all these books with great care and at considerable sacrifice to prepare them for the press. The names of Sri Swami Shankarananda, Sri Tilak Raj Khanna, B A., and Sri Ishar Das Gulati also deserve mentioning. They all helped in spreading the MESSAGE of Swamiji.

Among the Western disciples of Rev. Swamiji, Miss Anne Lise Dresler of Copenhagen, Denmark, [Europe] did yeoman's service unto Swamiji's cause in translating many of the books into Danish language and publishing them in Denmark (Europe) with great love, devotion and self-sacrifice. Mrs. Edith Enna also translated some of the books into Danish language and closely corroborated with Miss Anne Lise Dresler and helped whole-heartedly in publishing all the books of Swamiji in Denmark. Mrs. Birgit Holger Prytz and Mrs. Ingeborg Brochorst also helped Miss Dresler, in proof-reading and in running a religious Magazine.

Special mention may be made here of a sincere and devoted disciple of Swamiji–Mr. Jim Rundt, of Milwaukee (Wisconsin)–U. S. A., who came in touch with Swamiji in the year 1961 and helped Swamiji's cause whole-heartedly with free contributions. Mr. Joseph Coanda and Mrs. Victoria Coanda of Milwaukee-(Wisconsin)-U. S. A., also rendered great service in spreading Swamiji's MESSAGE.

—A Short Life-Sketch of—

The Revered Author - Swami Narayanananda As Predicted By

Shri Ramswaroop Suri, Honorary Director, Yoga Physical Culture Institute, Batala, (Punjab), with the help of the science of palmistry-on January 13, 1954.

1. The cross inbetween the lines of heart and head–the parallel lines at the mount of Jupitor–the great triangle formed with the lines of head and heart, with a base line from the line of life–all go to prove the peak of spiritualism.

2. The presence of circles in the fingers of Sun and Jupitor and on the thumb prove the association and friendship with very great men, of the order of Rajas and Maha-Rajas.

3. The starting of line of head from the line of life, is a clear proof about the strong will, determination and topmost qualities of head. Its leaning towards the mount of Luna and actually turning to the mount of Luna, is a clear proof that the person possesses a very bright quality of imagination, concentration and meditation. He is deeply interested in one particular science of a very high order.

4. The presence of parallel lines on the mount of Luna and second line of fortune prove

that his personality is a subject of fascination for other people and they are so fascinated that they do help him in kind and coin.

5. The long line of heart going to its own mount–Jupitor and ending in a fork is a clear symptom of his single–mindedness, gentle, meek and sympathetic nature. His heart is bold.

6. The presence of squares on the mount of Jupitor and the parallel lines, is a clear proof that he should lead the people in search of Truth. Had it not been for these parallel lines the person would have been a great leader in any other sphere – but their appearances (of these lines) prove that he is a very great leader in spiritualism.

7. The uprising of lines on the line of life is a clear proof that the person should shine in his life : say at the age of 52 - 56 - that period should be taken as the brightest period of his life, bringing him prosperity all-round.

8. The line of life is un-interrupted, healthy and long, so he enjoys a very good health and long life.

9. The line crossing the line of life before the middle part, is an indication that the person must have seen great troubles in earlier life, i. e., between the age of thirty and forty-eight.

—*A Short Life-Sketch of*—

THE REVERED AUTHOR-SWAMI NARAYANANANDA
AS PREDICTED BY
SHRI R. M. DATTA, *India Known Psycho–Palmist,*
DEHRA DUN (U.P.)

with the help of the science of palmistry on
April 14 - 1957.

Jupitor is the King of Planets and the most impressionable in that it lies within human power to develop it to any extent towards Self-Realization and this fact is eloquently borne out by the examination of the left and right Palms of His Holiness Sri Swami Narayananandaji. His left palm shows Venus and Sun in prominence and Jupitor normally developed. But in his right palm it is Jupitor that overshadows all other planets and supported by Sun it dominates to such an extent in Swamiji's 28th year of life that all worldly pleasures lose their hold on him and within a period of five years Swamiji is able to experience highest spiritual Bliss-but within him speaks the Inner-Self that he should kindle light in ignorant hearts steeped in the darkness of "*Maya*", reveal to them their real-selves which in truth embody the Real Truth and mingle themselves into the Higher-Self as rivers gleefully lose themselves into the mighty ocean. The combination of Jupitor and Sun in Swamiji gives him the power of expression and Divine inspiration-which steal even steal-hearts and rapidly they melt into love for this MESSENGER of God whose only mission in life is to lead the suffering humanity to the path of righteousness through self-discipline and mind-control and thereby experience the Supreme Reality within Itself (themselves). To continue with Swamiji's life–his greatness or to be more correct the greatness of his inner-Self will shine with a glory of its own in his 57th year of life. And mankind will begin to benefit spiritually so much that this one Soul of souls will shed his lustre on one and all and bring into the fold of the Lord his prodigal sons by the magic of his soul-stirring MESSAGE of LOVE which in its broader form is an expression of the Divine. The Venus in Swamiji has been converted into great mental power and is the secret of his everlasting youth and that unforgetable love-inspiring LOOK in his eyes–a look which at once touches your heart cords, draws you nearer to the Great Soul, your worry vanishes and you feel at full harmony with the world that exists within you and without.

* * *

GENERAL BOOK OPINIONS :

Sri Swami Ganeshananda Bharati, Agstyamuni-Himalayas

I am very proud to write to you that your book: 'THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI' is a rare boon to the world. I had already great regard for you as a great man, a Sage of Illumination or Self-realization, but I had no idea that your Holiness had so keenly and minutely watched and explained the most difficult subject in a very clear, simple, lucid language and most scientifically.

Since last thirty years as a monk, I had gone through many books dealing with Kundalini Shakti by various authors but no one has explained it as you have done. Your work is a great asset not only to **Coorg** (birth-place) but to India and the whole world also. I can emphatically say that your Holiness is born to fulfill this GREAT WORK OR MESSAGE.

I am highly benefitted by this book. I had lots of doubts before reading this book and all of them have been fully cleared and I am now working along the proper lines.

—:o:—

Mrs. Ingrid Kelly—Victoria—Australia.

Your book : 'KUNDALINI SHAKTI' arrived shortly. I appreciate your wonderful words. When I finished reading the books for the first time (I am reading it again) I was struck by the grand simplicity of the main idea. Western Psychology is still losing itself in complications which defeats Unity and a true conclusion. Your expositions on the other hand never leave the main theme on which the book is built and enables one to grasp the significance of the subject. The chapter on the partial rising of the Kundalini Shakti and Its Currents was of particular interest to me, as I found the explanation of the various currents, flashes of light and electrical shocks which I have felt at various times.

'Chetana' Bombay, on : "Mind, Its Source & Culture"

SWAMI NARAYANANANDA is already very well known through his various works. He is a realised soul who has taken upon himself the sacred mission of reforming and enlightening the common people and showing them the path of spiritual regeneration and true peace.

In the present work the revered Swami makes a strong plea for mind-control and deplores the utter lack of higher values in our educational system. He deals with the multifarious mind-functions in a scientific manner and throws light on the hidden powers of mind. "One can never dream of happiness here or hereafter without mind-control", says the author. He emphasizes the absolute necessity of Brahmacharya for all higher development and explains how a Brahmachari can awaken and direct his Kundalini Shakti for his spiritual uplift.

The book is a practical treatise of inestimable value to those interested in self-improvement and self-discipline. One of its object is to educate the educators of India, if they are prepared to learn.

Sri Hashmat Rai—Bareilly (India)

I happened to see your book on Kundalini Shakti recently and practised it. I had read Swami Sivananda, Sir John Woodruff, V. G. Rele and other five books in English and some in Hindi on this subject—but none was so comprehensive, practical and satisfying as your book. The language is very simple and is free from technical words. The practises and Sadhanas given therein are easy to follow. Your book is much superior to any other book on this subject.

Master Pieces on Yoga, Vedanta, Mind-Control & Brahmacharya

By: Swami Narayanananda, *Rishikesh*-HIMALAYAS-INDIA

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* * *

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* * *

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[2nd Revised Edition]

. BY SWAMI NARAYANANANDA

Price Rs 6/- or Shilings : 12/- or $ 1·50

The Tribune, Ambala-Cantt :

HINDU WAY OF LIFE

In this book Swami Narayanananda explains the Hindu concept of Dharma, Artha, Kama and Moksha and the various forms of yoga with a view to provide the reader with proper guidance in life's duties and obligations and to show how he can attain the highest bliss, that of Moksha or true freedom. The Hindu concept of Dharma is much wider in significance than the concept of religion. Broadly speaking Dharma may be defined as the principle of righteousness which seeks to bring man into harmonious relations with God and society. It is, in other words, both metaphysics and ethics. The author brings out fully the various forms of Dharma and defines man's duties towards his family, his country, his caste and profession the duties of the stage through which he is passing and duties in different circumstances. The Hindu social ethics with the emphasis on detachment is deeply rooted in religion. It is founded not on any utilitarian considerations or any other secular basis; it is founded on man's spiritual nature and its aim is the pursuit of the path of righteousness for the sake of ultimately attaining true freedom-the freedom from material cares, freedom from births and deaths, freedom in God. Swami Narayanananda discusses at length the means by which that freedom can be attained. There are useful chapters in this book on the Yoga : Swami Narayanananda has given us a very lucid explanation of the Hindu social ethics and the Yoga.

THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI

[2nd Revised Edition]

BY SWAMI NARAYANANANDA

Price Rs. 10/– Foreign Shs. 14 or $ 2/00

The Hindustan Times, New Delhi.

Kundalini Yoga is the very basis of higher intellectuality, and spirituality, though strictly speaking it does not fall within the orbit of pure scholarship. Swami Narayanananda's discussion of this Yoga is not of merely abstract or theoretical nature, for the author draws largely from his own experience; the discussion thereby has been rendered highly illuminating, stamped with the author's own knowledge. This perspective further lends unique freshness to this book, very helpful even to the layman in comprehending one of the very forbidding themes of Hindu spirituality and Yoga. The reader will vainly look for any originality in this work, apart from that of an astonishingly lucid exposition. But he will be surely regaled by a new understanding of a difficult subject. The proper theme is frankly of metaphysical nature. Mind or Chitta, its substance, its diverse planes and its functions form the body of this discussion. Kundalini Shakti is the Primordial Power; its grip on the mind and the senses is enormous. The Western thinkers have named this Shakti, the Serpent Power. The very magnitude and the complexity of this theme could overawe the reader—but this author has blissfully withheld certain intriguing details and has made an admirable attempt to render the subject accessible to the general reader.

Narayanananda Universal Yoga Trust
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Himalayas – INDIA.